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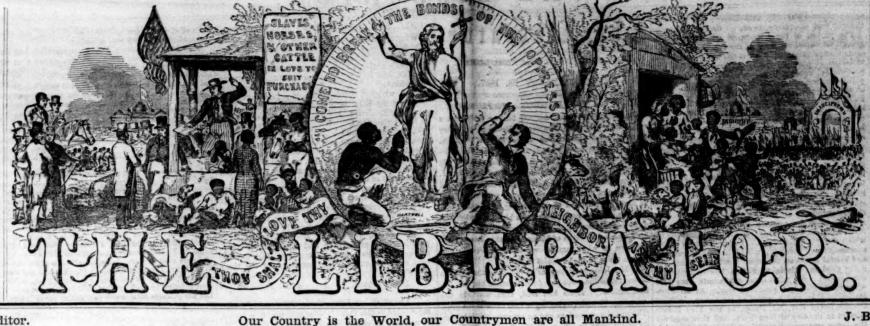
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To Advertisements making less than one square inand three times for 75 cents - one square for \$1.00. The Agents of the American, Massachusetts, Pomsylvania, Ohio and Michigan Anti-Slavery Soties are authorised to receive subscriptions for THE

The following gentlemen constitute the Finanis Committee, but are not responsible for any of the lets of the paper, viz : - FRANCIS JACKSON, ELLIS GEAT LORING, EDMUND QUINCY, SAMUEL PHILBRICK, and WENDELL PHILLIPS.

WM. LLOYD GARRISON, Editor.

VOL. XXVII. NO. 35.



can only continue through our participation in wrong doing. To this conviction the free States are tending.'

- WILLIAM ELLERY CRANNING. J. B. YERRINTON & SON, Printers.

BOSTON, FRIDAY, AUGUST 28, 1857.

WHOLE NUMBER, 1390.

REFUGE OF OPPRESSION.

PROCEEDINGS OF THE BAPTIST STATE CONVENTION.

The Thirty-seventh Anniversary of the Baptist Sate Convention of South Carolina was held at freewood, beginning on the 25th, and ending on the th uit.

The Convention was organized on Saturday by the stion of Rev. Dr. Reynolds, as President, Rev. Manly, as Vice President, and Rev. J. J. Brant-

Tuesday, at 11 1-2 A. M., the special order of this Convention in regard to the late action of American Tract Society, on the subject of Slave-The Committee reported through their chair-in, Rev. Dr. Manly, as follows:

REPORT.

The Committee to whom it was referred to conand report on the course proper to be pursued is body, in regard to the action of the Ameri-Tract Society, on the subject of Slavery, at its iversary in May, 1857, beg leave to report, a the declared object of the American Tract Soy is to diffuse a knowledge of our Lord Jesus ist, as the Redeemer of sinners, and to promote interests of vital godliness and sound morality, he circulation of religious tracts, calculated to tree the approbation of all Evangelical Chris-

Among those intended by the term 'Evangelical histians,' many slaveholders were from the beginning included; and the approbation of such was idently made, by the Constitution, the measure of my in part for this Society, in its publications. The Society did not decide what 'Evangelical Christans' ought to agree in on controverted points, but hat they are agreed in. And they seemed to be featally restrained from publishing anything on totally restrained from publishing anything on subject of Slavery, for the reason, that nothing y would say could be approved alike by the slave-ding and the non-slaveholding portion of the

astituents of the Society.

By the late action of the Society, its publishing mittee are instructed that there are "moral du-which grow out of the system of Slavery, as as the moral evils and vices which it is known compte, condemned in Scripture, much deplored Evangelical Christians, which undoubtedly do within the province of the Society, and can and ght to be discussed in a fraternal and Christian

bids the publishing Committee undertake what mply an impossibility under the Constitution. Southern people cannot close their eyes to the that the Northern portion of the constituents act, that the Northern portion of the constituents it is Society, its agents, even its Secretaries, consider Slavery to be a sin in itself, and are so imbued with this conviction that it pervades all they say, in an undertone, at least,) and leaks out-when they not seem to intend or to know it.

From the authorized and permanent documents if the Society, published under the direction of the Sectaries, a few selections are made to show the spirit which pervades them.

The Reports of these Colportours

bod and free. The Reports of these Conjorcents how that they have many interviews with the lave, and sell many books among them.

In a circular appended to the same Report in shich this singular fact is mentioned, it is stated but the Executive officers of the Society, as individuals, have no sympathy with slavery; and in exouting a chartered trust, they are as strictly bound but to offend Northern Christians by upholding the stem, as not to offend Southern Christians by unstificble denunciations. They seem to think that the appointment of an anti-slavery Agent, in a slaveholding State, and the avowal of their own anti-slavery sentiments, ought not to be offensive to

In the Report of the Society for 1857, page 245, the Rev. Hugh S. Carpenter, one of the speakers, asks, what will you do for Africa? Will you keep Africa under the lash and under the heel, until it learns to be brave and wise? This gross and offensive caricature is incorporated into the permanant without the second of the Stociety. the Society for 1857, page 245,

authorized documents of the Society.

page 226 of the same Report, the Committee of Fifteen express the confident expectation that 'this and all other moral evils shall yield to the promised triumphs of the everlasting Gospel.' This expression gives its tone to the whole Report of that Com-

In the Report for 1856, page 201, the chairman the publishing Committee, Dr. Knox, and the chior Secretary, Mr. Hallock, issued a circular (by Satior Secretary, Mr. Hallock, issued a circular (by way of appendix) in which the second sentence reads thus, 'Let us first say the idea that this Society has been silent as to the evil of slavery, can be entertained by no one who has read its publications. Its works, like the moral and religious works of our language generally, and the Holy Scriptures, make frequent allusion to the subject, never approving it, or apologizing for it.' A little below the question asked—how far can the Society go in showing the sale of slavery?—The writers answer—'its Constiof slavery?—The writers answer—'its Consti-n allows it to go as far as Evangelical Chrisand a down it to go as far as Evangelical Unra-lars in the Northern and Southern States can ap-prove the publications it may issue, and no farther.' In the second Resolution proffered by the Commit-se of fifteen at the late Anniversary, and adopted the Society, they class slaveholding with intem-

such sentiments occur in documents wherein do not profess to attack the lawfulness of holdlaves, and which they seem to suppose are connaugurated, under the late instructi uss ' the moral evils and vices, which slavery

known to promote'?

It is in vain that the Secretaries of the Society
peal to the 'fathers and brethren in the Ministry,
ad those who control the religious press, to refrain
om prejudging the future action of their brethren nittee,' while such a record is before us

4s that just given.
A people imbued with such feelings and views as A people imbued with such feelings and views as A people imbued with such feelings and views as hey cherish, and constantly express, if they have hey cherish, and constantly express, if they have hey cherish, and constantly diffuse abolition sentiments. any form, will inevitably diffuse abolition sentiments. If the Colporteur comes in, appointed by the North, paid by the North, abolition will come in with him, silently and imperceptible at first — but surely.—You can no more keep it out, than you can keep out a from from

a frog from your grounds, by posting a notice at the gate, warning off all noxious vapors. Painful as it is to come to this conclusion, your Committee are profoundly convinced, that it is a matter of simple necessity, and of self-preservation to the South, to exercise a jealous scrutiny, and the south, to exercise a jealous scrutiny, and the profession of the south of the second services are not self-second services.

State, to adopt a similar course. Respectfully submitted,
B. MANLY, Chairman.

The Liberator.

SPEECH OF WM. H. FISH. At the First of August Celebration at Hopedale, Mass.

Phonographically reported by DAN A. COMSTOCK. It is with great pleasure, Mr. President and friends, ant scenes, and to participate with you in this feast of spirit and their fruits, endeavoring to do exact justice true religion and philanthropy, to which we have all been invited, and which we are sharing together. I all who deserve rebuke. Republicanism is constantly am glad to be here, to look once more into the faces of making its compromises with despotism, and should so many personal friends, and to greet so many lovers be sternly criticised for its own and the world's good. of freedom and humanity. I am specially glad of this But we can afford to acknowledge all its merits, and The Rev. Charles Peabody, a general superintendated fract operations in a slaveholding State, (Missouri,) says in his Report for 1856, pages 108, 109, unfortunately, in one State comprised in my field, the institution of Slavery exists. The author of the statement, an avowed enemy of Slavery, further statement and statemen many of you know, from central New York, where sociates, to be thoroughly and consistently anti-slavethere is more unmitigated hunkerism, both of a polit- ry; but then, the mass of the party-at least, in that ical and religious character, than even here in New part of New York where I am residing-are quite England. There, there has not been so much light distinguished for arguing the anti-slavery character disseminated as here, and the church especially walks in greater darkness. It is, in many respects, a hard to its pro-slavery character! In this respect, it is a

> them that rejoice '-to rejoice, not with the more fa- -not assume to be uncompromisingly against despovored of the earth, however, but with those who are tism in words, and in deeds deny it. Sometimes, atill, in some respects, among the unfortunate races.
>
> And this is the true spirit of Christianity. He has for the anti-slavery character of the Constitution to not a Christian heart who does not delight to see screen themselves from the charge of pro-slavery, others happy. But if we find it in us sincerely to But as long as they are inconsistent with their profesrejoice with those who have obtained deliverance from their bonds, in this respect we are at one with the true up higher. If they are only Republicans, let them God,-though not with the popular Idol of the na- call themselves so.

> does not rejoice over the improved condition of the religious institution, represented by Catholicism and millions of the West Indla isles, whose emancipation the various forms of Protestantism, that is made up we have met here to celebrate. If he did, his wor- of such a heterogeneous mass of materials, Demo shippers would be rejoicing also, as we do, for they would aim to imitate him. But where are their celebrations of this great and glorious event? They are pian indeed to ask or expect that to be a unit against not to be found, for they have no such conceptions of God as lead them to suppose that he cares much about house divided against itself stand? It has been truly such events; but when they come to see God as this said here to-day, that no minister can go South, and peneficent and beautiful nature around us reveals preach the full Gospel of Christ, without jeopardizing more like him, and rejoice in the triumphs of human-ity and in the diffusion of joy. Their conception of in Massachusetts in which the truths unred here toim now is a pro-slavery conception; and so far as day would be tolerated for a month; and most mint is pro-slavery, it is the legitimate work of the anti- isters know that if they should open their whole

> which their emancipation was secured. It was a tri- these united. umph of humanity; not, perhaps, really so on the part of the government, but there was a humane power behind the throne greater than the throne itself, and that compelled the act. It was only a hand-religious sect. Such a party is represented on this ful of true and faithful men and women who put the platform to-day-a party whose mottoes are, 'No ball in motion. The Word of the Lord which went ball in motion with Slaveholders - No Concealment, no not forth in vain, but which accomplished the thing whereunto it was sent, was uttered by them. See ernment, no favor from political parties, no pulpits here a striking illustration of the saying, that one from the church, no position from society, in which shall chase a thousand, and two put ten thousand to they cannot openly maintain and carry out their prin-

> American emancipation. weep-to weep with those that are still 'in bonds, as cossarily small; but small as it is, its spirit has gone bound with them. And here, too, we manifest the out into all the land, and it is a terror to evil doers—true spirit of Christianity, and our oneness with the true God. They who have no interest in the Anti- to churches. Were it not for this party, all othe

> of slavery upon its immediate victims, but upon the things that they do.
>
> whole country. Slavery corrupts every thing it
>
> This party is sowing the seed from which is to come

it fails to express with sufficient decision and absoluteness, that we are inaccessible to Northern people on that subject. We do not ask them to approve or apologize for slaveholding. They may surely be willing to say nothing at all about it; for if there be any responsibility, duty, or sin in respect of it, that responsibility, duty, or sin is not theirs. If we approve of slaveholding, and think we can defend it to our satisfaction, that is exclusively our concern.—We shall not disturb them with our arguments; nor shall we ask them to publish our approval or defence. Can they not agree to attend to their own Constitutional business, and let our slaveholding alone? If not, then the case is plainly this; we cannot work with them; neither can we permit them to carry on their work in the sphere that we occupy, if we have any means to prevent it.

The Committee, therefore, with profound regret, but under the pressure of an obligation which we but under the pressure of an obligation which we God thus enters into mankind will he work out the cannot, dare not evade, recommend to the convention the adoption of the following resolutions:

destiny hoped for. We shall look in vain to the popular church methalic destiny hoped for the following resolutions: ular God to save us after the popular church meth-

tion the adoption of the following resolutions:

1. Resolved, That this Convention regards the late action of the American Tract Society, on the subject of slavery, as unconstitutional and unjust, and especially offensive, as breathing a restless, persistent disposition to meddle with what does not belong to them.

2. Resolved, That the members of this body canadam in the rights of a whole race of men, at least. which we must look? Not to the government, of against the rights of a whole race of men, at least. 2. Resolved, That the members of this body cannot contribute funds to the American Tract Society, nor recognize its agents or Colporteurs, while the action referred to remains unretracted; and that we advise our Brethren and Friends, throughout the uncompromising for freedom and justice-truly righteous and Christian. The two leading parties, Democratic and Republican, are both pro-slavery—as par-ties; and though the Republican party is the least pro-slavery of the two, and has the noblest leaders and the highest claim to respect, it must be acknowledged that even some Democrats are far more entitled to the reputation of being anti-slavery than some Republicans. This is particularly the case in localities where the Garrisonian movement has not been. I have found it to be so, in some instances, in Central New York. We cannot judge men by the parties to that I meet with you here to-day, amid these pleas- which they belong, but must judge them by their

field of labor for the reformer; yet true men are found even there, both in the church and out of it, whose hearts beat in sympathy with the cause and the friends be virtually a dissolution party, and might do something effectually. And it ought to do this, or re-But we have come here to-day to rejoice with nounce its high professions and join the Republicans

tion. The God generally worshipped in America And, then, as to the Church-that great, boastful m, and as Jesus revealed him, they will become at least his pulpit and position in the Church. No very platform to labor to overthrow it. A despotic minds and hearts on this great question of slavery and freedom, they would soon be dismissed. They idea of God necessarily makes despots.

But we rejoice to-day not only for the emancipated are dependent upon all sorts of politicians, and almost

ousands themselves, but for the peaceful manner in all sorts of characters, and have to study to keep flight. And, in the long run, it shall always be so. ciples. Of course, it costs something, to many, to Let us take this as an encouragement to labor for stand on this ground, and there is often a heavy cross American emancipation.

Ito take up, great sacrifices to be made. Some here
But we are here to-day not only to rejoice but to know that by experience. This party is therefore ne-Slavery movement—no hearty, practical interest in would stand far below the position they now occupy. it—know neither Jesus nor the God whom Jesus 'Garrisonianism' is to these political and religious preached. Humanity is the fruit and also the proof of the Christian faith and character.

But we are here not only to deplore the influence that it has made it easy for them to say even the tame

ciety. I believe they would soon witness a revival of cause of freedom. religion, under their devoted labors, worthy the name

—a humane religion, that would bless the world.

And many of the common people are waiting for such people. I tell you, friends, that this sentiment is bea movement on the part of ministers; and it is the coming stronger and more active every day we live. humane men and women from entire skepticism in our friends have been so hopeful,—fifteen years ago, religious matters. Pro-slavery religion necessarily and where were anti-slavery gatherings like this? makes 'infidels,' for it is worse than no religion.

would move us to do in all cases what some would do land. from impulse in a case like the one supposed. Today, we would sooner unite with a body of horse thieves than to unite with men who would reduce as are thoroughly and uncompromisingly anti-slavery. you have it all before your eyes.

he satisfaction of knowing that whilst this holy cause them in prom

the duties we owe to God. Let the soul be consecratherefore, if it must be so, we agree to this condition

what it is not to have any union with slaveholders, I very. We proclaim it to be folly and madness to talk would be glad to know. We are bound together by States, by interest, by labor, and by sympathy; and I can say or do, while we agree to stand by the slavesee not how it is possible, so long as we remain with- holder, and give him all needed protection, THOMAS in the borders of the government, for us to say, with H. Benton said in his lecture, last winter, If you truth, that we have no union with slaveholders. Does it mean no civil union? This, I trust, our friends do the slaves in those States will step over it, and be free, ont mean, because I believe if there is a good specula-ion to be made, they who come here would be as to the Union, because it enables the slaveholders to ready and willing to engage in such speculation with Southern men as with other men. But it is a social why I want Massachusetts, New England, the whole nion-they will have nothing to do with slavehola- North, to be what Canada now is; in which case, we rs as individuals. Here I agree with them. If an will settle this question of slavery in twenty-four ndividual, who holds his brother in bondage, comes hours, by rendering it impossible to keep its victims individual, who holds his brother in bondage, comes to me, and asks me to grant him certain privileges, I say, 'No! So long as you hold your brother as a slave, I cannot recognize you as a man '—therefore, we must take the ground, not that we will have no union with slaveholders directly, but that we must, under he circumstances, exert all the powers within us, thieves '-it is sinful to 'consent with adulterers'and do all we can, to remove this evil. Preach Christianity; preach freedom as engrafted in the Declaration of Independence, and endeavor to the utmost of us not hesitate to walk therein. ur power to indoctrinate the sentiment of freedom ato the minds of those who are here at the North, as marks of our friend, on which some criticisms might

whom we thought we had a right to confide. We ourselves are not afraid of the conflict with abolition argument; we know how to answer them, the nominally free—made slaves of thousands of them. It has specially corrupted the government, commerce, politics, and the church. And how very few individed it? We cannot admit them to circulate among us what we have not ourselves approved; this would presently enter with what they have approved; this would presently enter with what they have approved, and not ree. We have a proved, and not ree. We have a proved, and not ree. We have a proved, and not ree. What are the instrumentalities on proposed by the S. C. Branch of the American Tract Society, in view of all the facts, comes short; it fails to express with sufficient decision and absolute interdiect of proposed by the S. C. Branch of the American Cract Society, in view of all the facts, comes short; it fails to express with sufficient decision and absolute interdiect or proposed by the S. C. Branch of the American Cract Society, in view of all the facts, comes short; it fails to express with sufficient decision and absolute news and nough in itself to make one brave and hopeful; for they will undoubtedly find themselves endued with liberty. Let the same baptismal vow go with it, and a new moral and spiritual power, and exerting a let the same water that sprinkles its forehead, consemightier influence for good than ever before upon so- crating it to the service of God, devote it also to the

> only thing that can save multitudes of thinking and Look about us! Fifteen years ago,-and I am glad Where was this great Anti-Slavery or Republican A few words more, and I will leave you. We have party? In 1840, they polled only two or three thoubeen charmed to-day and also morally thrilled by the sand votes, while in the last presidential campaign, earnest and eloquent manner in which our sister (Miss more than a million votes were cast. Thus we see the WATKINS) has addressed us. Now, to understand anti-slavery sentiment gradually increasing. Let fifwhat slavery is, let us remember that it would take teen years roll over our heads, and if the progress of her, so nobly endowed, so finely cultivated, and with the cause is as rapid as during the last fifteen or twensuch a persuasive voice, and rob her of her woman-hood and humanity, and reduce her to the condition agitate the subject—I ask, where will the anti-slavery of a chattel, a beast! Were this attempted here to- sentiment be? With all the corruption in our govday, we would, indeed, protect her at the hazard of ernment, and all the means of continued corruption our lives-all of us would, stirred by a humane and it would not be strange if even in twenty-five years, generous impulse. But we ought to have within us the shout of universal liberty should go up from a principle of philanthropy, of Christianity, which the thousands of crushed and down-trodden in our

> > REMARKS OF MR. GARRISON.

Mr. GARRISON rose and said-I listened with in-Miss WATKINS to bondage. But there are undoubt- terest to the remarks of the friend who has just spoedly many in slavery who are even her equals by na- ken, and was glad to hear from him a frank expres ture, if not by culture. The government keeps such in their chains by its army and navy, and the church called your attention to the banners you have suspendanctions and sanctifies this great in quity! The ed above us, as they embody the sum total of our antitrue doctrine, then, to preach and to practice, in reference to these bodies, is the coming out of them, that we be not partakers of their sins. If we have any political and religious organizations, let us have such 'No Union with Slaveholders' is our 'treason.' So

Then the blessings of those ready to perish, and the blessing of God, will surely be upon us. God is a good paymaster. No matter if it cost us office, pul
Slaveholders.' I think the difficulty lies here:—we pits, and pleasant positions in society, to be true to the slavery slave and to freedom—it is better to be in the right with a handful, than to go with the multitude to do When we say, 'No union with highwaymen,' it means no union with these, to knock down travellers, and I am glad, as from year to year this anniversary comes round, to see here the same familiar faces,—
ever 'faithful among the faithless found.' Friends, abide in this work unto the end, and yours will be with adulterers,' it means that we must not unite with was unpopular, and reproached by State and Church, declaration, 'No union with slaveholders,' we mean and the fashion of the world, it had your sympathy that the compact must be dissolved which enables and support, and made you the better prepared even them to keep their slaves in bondage. We say, no union religiously, because the slaveholders require SPEECH OF REV. MR. BARBER, of Mendon. knowledge the rightfulness, the religious propriety of Mr. Barber said that he had been unexpectedly slavery. No union governmentally, because the South called on to speak. He remarked that the Anti-Slassys to the North, You must agree that we shall very cause was one in which he felt a very great in- have a constitutional right to hunt fugitive slaves erest, and one which was near and dear to his heart. upon your soil, and to seize them wherever we find It was a subject upon which he always spoke freely, them; and this we require as an essential condition distinctly and decidedly, not only in private, but also of the Union. The North answers, 'We must have in public." The freedom of the pulpit had been alluded to. He could say that he always stood in, a free your fugitive slaves on our soil.' 'But,' says the pulpit, and always spoke his own sentiments on this South, 'that is not all; just in proportion to the numgreat subject. He had but one master to serve, and ber of slaves we can breed or steal, our political powhe is Christ; one God to worship, and he our Father er must be augmented in Congress.' Again the North answers, 'We must have a Union; therefore, Of all truths in the New Testament, this great if it must be so, we consent to the formation of a slave truth stands first and foremost—that it is our duty to oligarchy.' 'That is not all,' says the South; 'in case love, obey and reverence God. If God be the Father our slaves get too strong for us, and strike for their of all men, then all men, black or white, bond or free, freedom, you must agree to come down and assist us are brothers, and His children. Our anti-slavery sen- to subdue them-or there can be no Union.' Once ment should commence with an acknowledgment of more says the North, 'We must have a Union; ted to God as a reasonable service : and if we truly also.' I understand these three things to constitute love God whom we have not seen, we shall love our the compact between the North and the South, as brother whom we have seen.

Let us, said Mr. B., return one moment to the sublect which has brought us together. To-day, as has pertaining to slavery. It is not merely my own uneen said, there are four millions of our fellow-beings therefore take our position outside of the Union, as a in bondage; and it has also been said, that slavery is the greatest wrong that can be inflicted upon a human Here we stand, and bide our time—God helping us being. Grant it. How is that wrong to be removed? We hope ultimately to carry the North with us, be-Our friends here have inscribed upon their banner, cause it possesses reason, intelligence and conscience No Union with Slaveholders.' If they can tell me and because it has no interest in the perpetuity of sla

well as those in the Southern States, thus causing them no longer to be interlinked as supporters of this base system.

The question recurs, How is this evil to be removed? I could wish, said Mr. B., that the same course doctrine of *No Union with Slaveholders!"

SELECTIONS.

OGA

NO UNION WITH SLAVEHOLDERS.

The United States Constitution is 'a covenant with death, and an agreement with hell.'

The free States are the guardians and essential supports of slavery. We are the juilers and constables of the institution. . . There is some excuse for communities, when, under a generous impulse, they espouse the cause of the oppressed in other States, and by force restore their rights; but they are without excuse in aiding other States in binding on men on simplificant yoks. On this subject, our paramers, in

PRIMING THE CONSTITUTION, SWERVED PROM THE MIGHT. We their children, at the end of half a cen-

tury, see the path of duty more clearly than they, and must walk in it. To this point the public mind has long been tending, and the time has come for looking at it fully, dispassionately, and with manly and Christian resolution. . . No blessing of the Union

can be a compensation for taking part in the enslaving

of our fellow-creatures; nor ought this bond to be perpetuated, if experience shall demonstrate that it

THE AWFUL GUILT OF THE AMERICAN CHURCH IN REGARD TO SLAVERY.

The following 'infidel' speech was delivered before the New England Anti-Slavery Convention, May 26 1836, by Rev. JAMES T. WOODBURY, (brother of the late Hon. LEVI WOODBURY,) then of Acton, now of Milford, (Mass.) As the position of the American Church remains essentially the same in its relations to slavery, this speech is as fearfully applicable now as it was at the time it was made. How thoroughly it unchristianizes that Church, and demonstrates it to be an apostate body!

Rev. James T. Woodbury, of Acton, offered the

Resolved, That this Convention do approve of the resolutions which have been adopted by the Presbytery of Chillicothe, and do also urgently recommend the practical enforcement of them, universally, and without further delay:—

without further delay:

1. 'Resolved, That the buying, selling, or holding a slave for the sake of gain, is a heinous sin and soandal, and requires the cognizance of the judicatories of the church.

2. That giving or bequeathing slaves to children or others, as property, is a great sin, and when committed by church members, ought to subject them to cenş sure.

sure.
3. That to sell a slave his own liberty, except when the slave was purchased at his own request, and has failed to remunerate his master for the price paid, is a great injustice, and ought to exclude from our com-

4. That to offer a slave his freedom, only on condi-tion that he will leave his country, and go into a for-eign land, is unjust, and ought to subject a church

member to censure.

5. That when a slave is emancipated, whose services have been of much value to his master, refusing to give him a reasonable compensation for his labor, when his master is able to do it; or turning him out to the his master is able to do it; or turning him out to the world, when he wishes to stay as a tenant or hireling, is a grievous sin, and when committed by a member of the church, ought to subject him to suspension un-til he repent.

6. That when a master advertises a reward for a

6. That when a master advertises a reward for a runaway slave, against whom no other crime is alleged than escaping from slavery, he is guilty of a scandalous sin, and forfeits his right to the scaling ordinances of God's house.

7. That to apprehend a slave, who is endeavoring to escape from slavery, with a view to restore him to his master, is a direct violation of the divine law, and when committed by a church member, ought to subject him to censure.

8. That any member of our church, who shall advocate, or speak in favor of such laws as have been, or may be enacted for the purpose of keeping the slaves in ignorance, or preventing them from learning to read the word of God, is guilty of a great sin, and ought to be dealt with as for other scandalous crimes.

9. That should any member of our church be so wicked as to manifest a desire to exclude colored people from a seat in the house of God, or at the Lord's table, with white people, he ought, on conviction thereof, to be suspended from the Lord's table, until he repents.

These were the emphatic resolves of the Presbytery of Ohio. They come from the right source. Why? Because the Church is defiled with the sin of slavery. It is in the power of the Church to do much, by doing its duty. It is in the power of the Church to say, that they will not put their lips to the cup, nor break bread with the slaveholder, while his hands are stained with a brother's blood. The work done by this Presbytery is rightfully done. his hands are stained with a brother's blood. The work done by this Presbytery is rightfully done.—
They have not meddled with that which was 'none of their business.' It belonged to them to feel deeply, and speak and act decidedly on this matter. It is not merely the cause of suffering humanity, but pre-eminently the cause of the suffering children of God. Among the millions of slaves, many are professed and acknowledged members of the Church. They are those who believe in Jesus Christ—those whom he deigns to call his brethren—and concerning whom he said, 'Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto the least of these, my brethren, ye have done it unto me.' The Church has a peculiar duty to perform in this matter, the duty of protecting their own members, not against the world, but against properties of the control of the cont form in this matter, the duty of protecting their own members, not against the world, but against one another—the duty of preventing church members from selling one another, from robbing one another of the Bible, and from compelling one another to work without wages. What is the Church doing? Selling indulgences for sin—the worst of sins—the sin of man-stealing—yea, the sin of stealing and selling a brother in the Church! What do they do? The hammer is lifted over the head of the Christian—yes, the Christian, the child of God—and the cry is, who bids? Brother sells his brother, and the Church says, 'It is all right!' while the watchmen on the walls of Zion pass the word, 'All's well!' Though the auctioneer is a church member, the seller, and the buyer, and the poor slave, all members of the same Church, yet the

church member, the seller, and the buyer, and the poor slave, all members of the same Church, yet the Church does not censure the deed. It is all right? Here is the first stone to be turned, and it must be turned in the Church. If the Church does not interfere, if it does not promptly and faithfully exercise its right of correcting such abuses, then it is dead while it has a name to live. It has been well said, by a member of the Presbyterian church, distinguished as much for his profound learning as for his sound piety, that, if the Church did not abolish slavery, slavery would abolish the Church. Yes, distinguished as much for his protonint earning, a for his sound piety, that, if the Church did not abolish slavery, slavery would abolish the Church. Yes, Mr. President, I can see, you can see, all can see, that this great moral maelstrom is fast dragging down into its vortex, not the ark of our political safety only, but the Ark of our God. It is enough to see our Declaration of Independence, the great bill of human rights, trampled on, and sneered at as a mere 'rhetorical flourish;' but it is something more to see this grim monster of oppression placing his iron heel and bloody hand upon the Bible. The patriot may well tremble for his country, but the discerning Christian trembles for the Church. How can we expect men of the world to respect the Church, when they see ministers of the gospel exchanging their own church members for beasts, and selling them like cattle in the market?

What do we do when slavery comes here, in the

changing their own church members for beasts, and selling them like cattle in the market?

What do we do when slavery comes here, in the shape of a slaveholding minister? Why, sir, slavery can stand here in the pulpit, and speak from the oracles of God. Slavery can stand here, at the communion table, and break the bread of life with the same hand that fastens the fetters on a Christian brother who is a slave! Has the Church nothing to do? This they can do. They can say, that slavery shall not here expound the word of God to our churches, nor administer the holy sacraments, till this great sin is repented of. The Church that does not pronounce slavery a sin, and deal with its members who refuse to confess and forsake it, in effect licenses slavery. It stands as the virtual endorser of the crime. If men are robbed of the Bible, and of all knowledge of letters; if parents are punished as felons for teaching their own children the alphabet, and the Church does nothing, then the Church, by its silence, endorses it, and declares it is all right. Parents are robbed of their children, forced to see them dragged to the market, and knock-

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and influ-the conindents of till recogion. This must be its chief ulate the there will not a pe-

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hence it stands justly responsible for selling indul-gences to license the sin of slavery.

This is the state of the Church at the South.— This is the state of the Church at the South.—
How is it at the North? Here the Church freely
admits to its communion and fellowship, and welcomes
to its pulpits, men who make merchandize of souls,
who hold their fellow-men, their fellow-Christians, as
property, as things, as slaves — property to be attached by their creditors, or inherited by their heirs.
Does not the Church that accounts all this no
ground of reproof to the brother guilty of such
enormity in the sight of God, virtually approve it
all? The Church here puts its lips to the same cup
with these men, and tells the world aloud, that the enormity in the sight of God, virtually approve it all? The Church here puts its lips to the same cup with these men, and tells the world aloud, that the conduct of these men merits no censure or reproof. They are as good Christians as were the apostles and disciples; and thus the Church here. LICENSES BLAYERY, and says, 'It is all right—all's well!' Yes, it is well to buy and sell men, to hold your own brother in Christ as a slave, as reposety, a thing to Yes, it is well to buy and sell men, to hold your own brother in Christ as a slave, as property, a thing to traffic with! What is it to us, says the Church here, if our brethren at the South do buy and sell church members? Now, sir, if the Church here can be indifferent to the buying and selling of church members, they would be indifferent if Jesus Christ himself were a slave, and bought and sold by professing Christians. Christ winders. He and himself were the supplementary of the state of the namely were a stave, and rought and sold by profes-sing Christians? Christ so judges. He and his brethren are identified:— Inasmuch as ye did it unto these, my brethren, ye did it unto me.' We cannot plead ignorance; and what the Church knows to exist among her members, and does not rebuke, she approves.

Sir, I see the vortex, and I fear that the Church of Christ will be overwhelmed in it.

Sir, I see the vortex, and I fear that the Church of Christ will be overwhelmed in it, if she does not make haste to escape. The wisdom of the Chillicothe resolves is seen in thus consulting the safety of the Church. How long shall a Christianity, which toterates the licentiousness and despotism of modern slavery, be better than rank heathenism? How long will Christians be able to boast of more purity than will Christians be able to boast of more purity that pagans, if Christian Churches allow their members to buy and sell each other, to rob and their members to buy and sell each other, to rob and their members to buy and sell each other, to rob and the sell each other. and sell each other, to rob each other of the to buy and sell each other, to rob each other of the Bible, to compel each other to work without wages? What! shall the American Churches form Bible societies, and pledge themselves before God that they will give the Bible to the whole world, and then withhold it from twenty-five hundred thousand souls in their very midst? What have we seen here? A Virginia Christian slaveholder comes here, and appeals to us about the Virginia State Bible Society, to send the Bible to the extreme ends of the earth peals to us about the Virginia State Bible Society, to send the Bible to the extreme ends of the earth. Yes, sir. Virginia sends out her eloquent agent, Mr. Plumer, or somebody else, to raise funds from the North, to help them send the Bible to the Chinese and Hindoo; and all the while they refuse to give it to the two and a half millions of souls perishing for the bread of life, at their very threshholds, within their very dwellings! Yes, sir, they not only refuse to do it themselves, but will imprison, refuse to do it themselves, but will imprison

mob, and murder us, if we attempt to do it for them.

Sir, the Secretary of this same Virginia Bible
Society, which sends to the North for funds to enable its members to pour forth their Christian benev olence upon the Chinese and the Hindoo, has boast olence upon the Chinese and the Hindoo, has boasted that he is a great slaveholder. Why don't he give the Bible to his own slaves then, and teach them to read it, before he asks for our money to help him send Bibles to the slaves in sin in distant lands? How does he look—the agent of the Virginia Bible Society—begging for money to give the Bible to the Chinese men and Hindoo parahs, and re-fusing to give it, or let us give it, to six hundred thousand immortal beings in his own State? Why, what a hypocrite! Is there a being on earth, the raded even of the miserable slaves whose souls are left to perish, who cannot see the inconsistency, the absurdity, the hypocrisy of this? Is God a fool to be thus mocked? Sir, I will raise my voice against such hypocrisy as long as I live. shall ring in the ears of every slaveholder who asks shall ring in the ears of every survenouser win assis us to help him give Bibles to the heathen, thousands of miles off, while he withholds them from the slaves at his own door. Why, his very Bibles, which he sends to the Hindoo, are bought with the blood and souls of his slaves. It is dividing the gains of hell with God. I wish it were written on every Bible contracts by Bible required to the result of the production. sent forth by Bible societies of slaveholders was bought with the blood of our slaves, who are not permitted to read it!' What would the heathen say permitted to read it!' What would the heathen say to it? 'Go home with your Bible, and first learn from it to free your slaves, before you send it here to teach us.' Sir, it is the rankest hypocrisy the world ever witnessed, and I wish it were written on the whole heavens! A Bible society! do they call it? Sir, it is a Bible-robbing society. It begins with robbing the slave of the Bible, and then takes gs of the slave to buy Bibles to send to the It robs the Christians here of the Bible, send it to the worshipper of Juggernaut in India.

This is Christianity, well might the heathen say,

to send it to the worshipper of Juggernaut in India. If this is Christianity, well might the heathen say, God defend us from such Christianity!

Now, sir, this is the naked view of the subject, stripped of all disguises. It is covered up by the apologists for slavery. They put in the front rank of slaveholders, the ministers, deacons, and church members—they tell you how good and pious those men are, and then ask if slavery can be a bad thing, when it is countenanced by such men. We are made to see only the ministers, and elders, and church members, and so soften down slavery by asand so soften down slavery by associating it with their piety and high standing in the

How did a similar plan operate, for a long time, on the temperance reform? What could you do as long as you had drinking ministers, elders, and deatook shelter behind them The drunkards and you were obliged to drive the front rank fro their post, before you could make any impression on the main body. It is so with slavery. Of all we can do here, nothing will be felt so much as the direct appeal to the slaveholding professing Christian. Now, the slaveholder is welcomed to our pulpits and Now, the slaveholder is welcomed to our pulpits and our communion table. Stop this—kindly, in a mild and Christian spirit—but, stop it. There is no test tike this. Other measures may reach the interest of the above reacter was to such his feet by terest of the slave master, may touch his feet, but this touches his head and his heart. Yes, he has entrenched himself in the Church, and there he stands and means to stand, till slavery is driven out from the churches. Sir, I have described things as they are. They may seem different in the eyes of men, but how do they appear in the sight of an impar-

Subsequently, in the course of the discussion which arose on the Chillicothe resolutions, Mr. Wood BURY said :-

The resolutions address themselves directly to Christians. There are some of all denominations here, and now, brethren beloved, the gist and mar-row of the matter is, that this sin of slavery in the churches, is not that Christians sell men only, but they sell Christians; they sell men who are identified with Christ. If the Bible is true, they barter the body of Christ for gain; for, if they sell Chris-tians, they might as well sell Christ. In the Chris-tian slave, we must not merely see the form of a man, but the face of Christ.

From the Milford Journal of Aug. 22.

A SERMON FOR THE TIMES.

Last Sabbath morning, Rev. J. R. Johnson, of the Pearl St. Church, delivered a sermon occasioned by the discourse of Mr. Garrison at the Town Hall on Sunday evening, two weeks previous. The reverend preacher selected as his text these words of erend preacher selected as his text these words of Holy Writ—' God is a spirit, and they that worship him, must worship him in spirit and in truth.' He remarked that Mr. G. assailed the Church as an institution—not one denomination, but all denominations. The services were all formalities—meeting-houses were useless. But, said Mr. Johnson, the houses were useless. But, said Mr. Johnson, the conduct of Christ in the temple, in driving out the money changers, and in calling it his 'Father's house,' 'a house of prayer,' shows that he had some respect for houses of worship, or meeting-

The doctrine of Mr. Garrison was that formal public worship was to be repudiated. The American Church was the bulwark of American Slavery. can Church was the bulwark of American Slavery.

Now, said Mr. Johnson, this I cannot accept. He readily granted that the Church in the slave States was pro-slavery, and that we have had and now have pro-slavery ministers in the free States, as the late Prof. Moses Stuart of Andover, and Dr. 'South-Side' Adams of Boston. And he might have added Rev. Dr. Dewey, who is reported to have said, when the Fugitive Slave Law was being carried into effect, that he would execute it, if called upon, though it took the mother that had borne him into slavery.

But outside of large mercantile and commercial circumstances. took the mother that had borne him into slavery. But outside of large mercantile and commercial circles, the churches are almost entirely anti-slavery. Of New England this is pre-eminently true. Even in her metropolis, the anti-slavery sentiment is now largely predominant. All the religious newspapers

The protest of three thousand ministers of the gospel, as ministers, against the repeal of the Missouri Compromise, although it did not prevent that violation of plighted faith, yet was felt, and felt powerfully, against that enormity. To this day, politicians not opposed to slavery feel the influence of the clergy in that act. Their position was defined, their stand was openly taken before the whole country and the world. No class does the slaveholder and the pro-slavery hunkers of the free States hate so heartily and intensely as the Northern clergy. Would this be so if the American Church were the bulwark of American slavery? Our educational interests, too, are thoroughly imbued with the anti-slavery sentiment. There is not a college in New England, the sentiment of whose students is not strongly in favor of impartial and universal liberty. The sentiment of patriotism is common to him; but, instead of confronting us on that occaare openly and avowedly anti-slavery, and with but in New England, the sentiment of whose sis not strongly in favor of impartial and universal liberty. The sentiment of patriotism is common to man, and in its purest and strongest condition, it is closely entwined in the religious affections. The gospel teaches the common brotherhood of man.—
gospel teaches the common brotherhood of man.—
Now, to break and destroy the ordinary methods by the condition of the views we presented were distasteful to him; but, instead of confronting us on that occasion, he chose to reply to us from his own pulpit, on a subsequent Sunday. We have copied from the Milford Journal a sketch of his sermon, that our readers Now, to break and destroy the ordinary methods by which the patriotic and Christian elements meet, commingle and develope, would be laying ruthless and vandal hands on the most beneficent means for doing good our Almighty Father has entrusted to our keeping. See what these sentiments have done our keeping. See what these sentiments have done when manifested in a practical way. As an illustration of this, and a proof of its power, look at the mission of Rev. Mr. Pease, at the Five Points religious denominations and an overwhelming major prevent or rescue from crime and encourage virtue. Has not religion, as taught and cherished in our

people in the West India Islands? And in respect to the question of slavery with us, does not the South, and the Church South, feel and acknowledge salists. Every convention, conference, assembly and association have, at their district, State or national on a great extent, are open to the charge of being pro-slavery. As ecclesiastical bodies, they have always taken a stand against anti-slavery movements, and some of their D D's have uttered sentiments.

American slavery. Now, said Mr. Johnson, this I and some of their D D's have uttered sentiments.

evil? On the contrary, is it not rife among us, and all over the land, to a fearful extent? But has any all over the land, to a fearful extent? But has any some been so foolish as to suggest the abolition of the Christian Ministry, and the destruction of the Church, as a necessary means for the perfect triumph of the cause of Temperance? No; the Church has done much for Temperance, and will not cease to do.

thereof will the Church pray and labor. For this I am hopeful, and for this consummation so devoutly to be wished, with my brethren I earnestly and assidously labor to promote. But how is this to be done? Is it to be accomplished by casting the pro-slavery man and slaveholder beyond the circle of human sympathy and human regards? In listening to our radical friends, one would be led very naturally to think that the pro-slavery portion of community should be annihilated, and instanter a com munity of liberty-loving men be created to take their places; and then slavery might be abolished. But he thought that the process was to be simply this: The slaveholder will become converted to free -man's individual sovereignty.

Mr. Johnson said that he did not wish to restrict

Mr. Johnson said that he did not wall any one in the expression of their opinion. He was openly taken, before the whole count would have thought free as the air we breathe. Let world !! This is extremely ludicrous. truth and error grapple, and God give success to the truth and error grapple, and God give success to the right. But truth must not be supine and dormant, if she would triumph. He had spoken on this subject from a sense of duty. He believed that the ministry as a body and as an order had been wronged; slavery at the South? Nothing! It was an effort to Christ had been wronged, and therefore, as a ministry of his had spoken. Not to have done so ter of his, he had spoken. Not to have done so would have been to acknowledge that the charges against the Church, as a whole, were true, and to

have given infidelity occasion to triumph.

The sketch of the above discourse we are responsible for. When the notes, which were brief, and only noticed some of the leading thoughts, were taken, we intended to have written them out while the discourse was yet fresh in our memory. But here it is Thursday afternoon, and the duties which have occupied our attention have almost entirely effaced the memory and impression of this excellent and timely discourse from our mind. Those of our readers who heard the sermon may smile at the disparity between it and the sketch. But if the Rev. preacher does not complain, we shall be satisfied.

THE DISUNION CONVENTION.

many of the people. One earnest friend of the measure in this vicinity has already procured up-wards of three hundred signatures to the Call, two many of the people. One earnest friend of the measure in this vicinity has already procured upwards of three hundred signatures to the Call, two hundred and thirteen of them legal voters. Over one hundred signatures have been obtained in this place and vicinity, and more can be had for the asking. Of course, most of these do not profess to be Disunionists, they only propose to inquire if they ought not to be. Political partisans, who hate niggers and want office, refuse to sign the Call, as do others, noor timid souls, who secretely approve but as is the State, and has no moral intrepidity, no inward and want office, refuse to sign the Call, as do others, poor timid souls, who secretely approve, but are afraid of the odium of Disunion upon the reputation of themselves, their party, or their candidates. These constitute the bulk of those who decline, so far as our observation extends. There are others the North, in opposition to slavery? These constitute the bulk of those who decline, so far as our observation extends. There are others who decline from more commendable reasons. We judge all by the excuses they render, for not giving their countenance to a meeting for mere inquiry and discussion on the subject. Well, a rousing convention, called by thousands of their fellow-citizens, will enlighten and strengthen all. Let us have it. And we shall vote to have it in Ohio; for Ohio, with her Constitution, and laws, and courts, and the personal liberty of her citizens, just now trodden under foot by the Union, infamously and tyrannically, beyond all former precedent, ought, at least, to inquire whether she shall not take up her line of march out of the reach of this despotism, if she dare not and will not otherwise resist and overlands it.—Qhio Anti-Slavery Bugle. throw it .- Qhio Anti-Slavery Bugle

We understand that signatures to the above Call are coming in rapidly. A friend in Massachusetts informs us that from one vicinity in Ohio there has been sent a list of sixty-one legal voters, the majority of whom are Republicans, with a sprinkling of Democrats! We have a letter from a friend Stark Co., Ohio, who says, 'I sent 106 names to Worcester yesterday, and have a new list of over thirty—a majority of them legal voters.' We urge our friends to be dilligent in circulating the Call and prompt in forwarding the signatures they may obtain to Joseph A. Howland, Worcester, Mass.—National Anti-Navery Standard.

The Liberator

when manifested in a practical way. As an flus-tration of this, and a proof of its power, look at the mission of Rev. Mr. Pease, at the Five Points mission in the city of New York, and then consider the large systems of organized benevolence which sponsible for the continuance of slavery, he would not sponsible for the continuance of slavery, he would no have conveyed a false impression; and it is not in his and trengton, as taught and cherished in our churches, no connection with these institutions in their inception and growth? Now, are the names of Wm. L. Garrison, Francis Jackson, Edmund Quincy, or that peerless orator, Wendell Phillips, associated with any system of means of practical benevolence? Not one, that the preacher knew of.

Notither of their names ever appears among those

benevolence? Not one, that the preacher knew of.
Neither of their names ever appears among those
who succor the orphan, who relieve the widow, who
support the aged, who raise the fallen. These men?
No, none of these! They simply want to destroy;
not to reform and build up. These outsiders give
us no proof of their love for the race, by any deeds.
In words they are profuse; but words are cheap.
But has not the Church done something? Did
not the English Church, that hierarchy, do some
thing to bring about the emancipation of the colored
people in the West India Islands? And in respect
to the question of slavery with us, does not the
to the question of slavery with us, does not the in 'formal public worship'-and yet he had the coolthat the Church in the free States is against them? The great denominations of the free States are the Baptists, the Methodists, the New School Presbyterians, the Orthodox, the Unitarians, the University of the Control of the Contr ness to select for his text the words of Jesus, which must worship him in spirit and in truth.' Read the entire account of the memorable interview of Jesu meeting declared their hostility to slavery, and their with the woman of Samaria, on the subject of 'forduty to labor for its extinction. So general is this feeling, that no fraction of these bodies, except the New School Presbyterians, has ever protested. the New School Presbyterians, has ever protested, since the repeal of the Missouri Compromise, against such action. I know, said the speaker, that the Old School Presbyterians and the Episcopal Church,

and some of their D. D.'s have uttered sentiments on the subject of slavery perfectly diabolical. No one can utter his abhorrence of such men and their prove it? First, 'he readily granted that the Church in the Slave States was pro-slavery.' If, then, the inions in too strong or too caustic terms.

But the stronghold of slavery is in the cupidity of Church in the Free States is in religious sympathy But the stronghold of slavery is in the cupidity of the human heart. When slavery becomes unprofitable, or becomes less profitable than free labor, then avaries will begin to loosen its hold upon the subdued and crushed bondman. The strength of this unhallowed thirst for gold is seen in the manufacture and sale of intoxicating drinks.

Have not our churches, yea, has not the American Church, taken a stand, and on the right side, on the subject of Temperance? But has it removed the evil? On the contrary, is it not rife among us, and sion, recognising and treating them as members of th done much for Temperance, and will not cease to do, until the cause has a glorious consummation.

So for liberty to the land and all the inhabitants worth? Why did he not candidly admit, and strong 4. 'Outside of large mercantile and comm

cities, the churches are almost entirely anti-slavery Of New England, this is pre-eminently true.' Th declaration is not true, either in New England or out of it. These churches, with rare exceptions, are in com- religious affiliation with slaveholding churches, and bitterly hostile to uncompromising abolitionism. have tested them continually for almost thirty years, and we know them to be the worst enemies (practically) of those who are in bondage. They do not treat the horrible crime of making man the property of man

the repeal of the Missouri Compromise, and boastingly said, 'Their position was defined, their stand was openly taken, before the whole country and the vent the perfidious repeal of an old compromis to abolish slavery, not to question its rightful existence in fifteen States of the Union! Public opinion justified the three thousand clergy in taking this course-and when did they ever disregard public opinion? What has been heard from them since this deed was done? Nothing! Mr. Johnson says that 'no class do the slaveholders and the pro-slavery hunkers hate so heartily and intensely as the Norther clergy'-not even the 'infidel' Garrisonians! The truth is, they are simply despised for their twaddling course-for the South likes straight-forward action Of course, there are noble exceptions (we wish Mr Johnson was one) among the clergy, 'faithful among the faithless found,' and all such we honor.

6. 'There is not a college in New England, the ser The proposition to hold a convention of the non-slaveholding States, to discuss the question of Distiment of whose students is not strongly in favor of union as the ultimate remedy for our great National crime of Slavery, meets with unexpected favor from is the truth. Witness Harvard, Yale, Dartmouth, Brunswick! Why is Mr. Johnson so unscrupulous

lips'] is ever associated with any system of means of practical benevolence - neither of their names even

may require. LEGAL VOTERS. OTHER PERSONS.

The question has been asked, 'How many names are wanted to this Call?' Just as many, dear friend, as you can, by any possibility of exertion, obtain. Go without any argument; others will need to be enlightened. You cannot do better service to the cause

of the slave, and of the whole country, than in this work. Pray do not delay, and spare no expense of either time or money in making this Call a loud one. Let it be distinctly understood that women as well s men are desired and expected to sign the Call, and their most zealous efforts are solicited to procure signatures to it, without regard to sex. The cause of freedom demands united action. Lose no time!

THE REVILER 'SIGMA.'

'The creature 's at his dirty work again!' We have challenged 'SIGMA,' of the Transcript, to oring forward a single reliable witness to sustain his atanic falsehood against PARKER PILLSBURY, that, on a certain occasion, he publicly baptized sundry dogs, in derision of religion and its ordinances; and the libeller is unable to produce his man. It is all bushfighting and blackguardism with him. He is still ccupying the columns of the Transcript with his filthy diatribes, of which the following is a sample :-'The infidel Garrison'-'the abolition bully, Gar-

rison '- the palpable infidelity of Garrison and his associates'- both of these bad citizens [Garrison] and Pillsbury] are notoriously guilty of blasphemy '-point touching abolition and abolitionists, or in regard upon a jury, reject his testimony under oath '- this an seems to have an almost congenital diathesis toslippery '- we find an ample parallel for all this in fool not to try it -c. K. W. the conduct of such a notorious blasphemer as Garrion, when he undertakes the defence of such a notorious blasphemer as Pillsbury'—'Garrison has been let loose upon the earth'—' the foolish and frantic labors of this man '- when Garrison first commenced his career in this city as the printer's devil, how little could he have anticipated his metamorphosis into the devil's printer ! '- the ravings of Garrison, the wild, are too infamous for any precinct but that of a mad-

· It would be most reasonable to conclude that Foster had escaped from the asylum at Worcester'-his A Dr. Berg, of Farmington, (a thriving town six delirious blasphemy.'

sembly of disorganizers '- ' that vigorous old woman, Lucretia Mott.

jury. For, if their doings did not, again and again, izers offered him a thousand dollars to tell what had the law is not that plain language which we certainly and saw them safe through to monarchy and free soil. believe it to be.

and two old girls.'

We come now to the sayings of Pillshi in the most perfect keeping and harmony with his pleasantly.

ta' is Lucius Manlius Sargent, 'writ large,'and he affects to be the champion of Christianity!! When a monkey is the god, what must be the worshippers?' What must be the religion which such a

LETTER FROM MR. PILLSBURY.

The following timely letter from Mr. PILLSBURY to the Ohio Anti-Slavery-Bugle, with reference to the approaching anniversary of the Western Anti-Slavery Society, will help to give a new impulse to the friends of freedom in that quarter, and elsewhere.

LYNN, (Mass.,) Aug. 10, 1857. and educate the people just up to the stature and type of kidnappers, slave-breeders and slave-brokers.—
True, we have schools and school-masters without number. In the schools we learn languages, till we write Hebrew and Arabic, speak Greek and Latin, and think German, and can dream all night long in French, if not Spanish or Italian. We master Science, till we haven into the howele of the certainty. till we burrow into the bowels of the earth with Hum-

CALL FOR A NORTHERN CONVENTION. lords of the lash are the lords of the land, and the

CALL FOR A NORTHERN CONVENTION.

Whereas, it must be obvious to all, that the American Union is constantly becoming more and more divided, by Slavery, into two distinct and antagonistic nations, between whom harmony is impossible, and even ordinary intercourse is becoming dangerous;

And, whereas, Slavery has now gained entire control over the three branches of our National Government, Executive, Judiciary, and Legislative; has so interpreted the Constitution as to deny the right of Congress to establish freedom even in the territories, and by the same process has removed all legal protection from a large portion of the people of the free States, and has inflicted, at many times and places, outrages far greater than those which our fathers rose in arms to repel;

And, whereas, there seems no probability that the future will, in these respects, be different from the last, under existing State relations;

The undersigned respectfully invite their felloweitizens of the Free States to meet in Convention, at it will be a probability, and expediency of a separation of the Free and Slave States, and to take such other measures as the condition of the times may require.

LEGAL YOTERS.

OTHER PERSONS. intensity, on the momentous subject! Then would your meeting be such as that West never yet saw.—Let the glorious little Bugle peal out as never before. Yours, ever, PARKER PILLSBURY.

Among the speakers who are expected at the far and wide, to every man and woman, and those who annual meeting of the Western A. S. Society are Mr. ee the necessity of the Convention will sign the Call PILLSBURY, Mr. and Mrs. FOSTER, Mr. and Miss Re-MOND, Mr. Foss, and Mrs. COLEMAN.

'The South is afflicted with slavery; and if it choose to cherish the disease that is eating out its life, that is none of our affair. When Ephraim is joined to his idols, let him alone.—Courier.

Such is the sagacious counsel of the Courier, in regard to Ephraim; and the Journal of Commerce echoes, and tries to enforce it. But if we remembe that Ephraim is our room-mate, bed-fellow and part ner in business, so that his disease, disgrace, prodigality and profligacy must, in the nature of the case, very materially affect us, these characteristics of Ephraim become, not merely 'our affair,' but most intimate ly and urgently ours, and the advice of the old fogies above-mentioned is seen to be, as Jackey says to the gold-finder in Australia, 'a good deal dam ridicu-

Even in a case in which "the union" has hithert been considered so indissoluble as that of the Siamese twins, if Chang really has a disease that is 'eating out his life,' and if he is so foolish and wicked as t 'cherish' instead of counteracting it, it will clearly be not only the right, but the wisdom of Eng to take measures for his own security, and to hold a convention with the best medical and surgical authorities 'a more pernicious citizen [than Garrison] never came 'to consider the practicability and expediency of a within the boundaries of Massachusetts'—'on any separation.'

If these authorities decide that a separation is im to which his passions are concerned, we should, if practicable or inexpedient, Eng is no worse off than he was; if they find that it can be done with perfect safety to him, and with a prospect of decided im wards falsehood and prevarication '- he is slimy and provement to his brother also, Eng will be a great

LETTER FROM ILLINOIS.

ELMWOOD, Ill., Aug. 18, 1857. Our village has been enlivened to-day by a meeting held for the purpose of organizing the Elmwood and Mississippi Railroad Co. Speeches were made, banners fluttered, two incipient brass bands blated, 'and all went merry,' &c. The road is projected through senseless, and outrageous talk of Foster and Pillsbury, a magnificent country, and seems in a fair way to be built. Its western terminus is to be at Keokuk, on the Mississippi river, where Nature had the foresight to prepare some noble abutments for a bridge.

abominable tirade '- the blasphemous stuff'- this miles south of this,) in his speech at the meeting, said that he did not know much about this sort of 'Lucretia was upon her trotters instantly'- we railroads, but if we wanted to know any thing about shall give one or two specimens of her pernicious the Underground Railroad, he 'could a tale unfold.' twaddle'-'so spake Mott, whose spirit resembled Last winter, he conducted a train with six passen-Moloch's'- Mott was held in high esteem by this as- gers through this place to freedom. Large rewards were offered for their betraval or capture.

On one occasion, I am told, two fugitives 'This Convention assembled at the Melodeon, and the dark and bloody ground' stopped at Dr. Berg's was called to order by Garrison; a thing, by the way, station, and being closely followed, the Doctor let which might have been better done by the grand them down into the well; and though the Christianonstitute the crime of blasphemy, the language of become of the passengers, he was true to his trust,

We have three religious societies in town, two of Well-the meeting was organized by the choice of which (the Methodist and Presbyterian) are thoroughone Benson, of Northampton, for President; six Vice ly pro-slavery. The Congregational church is, nomi-Presidents, and one man and one woman for Secreta- naily, at least, anti-slavery. The Congregational potism come down upon his own manliness, which ries. The Business Committee consisted of five men minister says he saw a man, and that man his own proved too great to be crushed. relative, whip a slave to death! He does not say ary himself whether he interfered or not, but says he then swore in this sacrilegious conclave; and no reader of his in- eternal hostility to slavery. From all I have been famous outpourings there can fail to decide that his able to see, I think it would take at least an eternity established reputation, as the John Baptist of dogs, is of such hostility as his to affect the institution un

blasphemous desecration of the Bible and the Sabbath | The crops were never heavier, it is said, in this section of country, than the present season; but the What reply can be made to slang like this? . Sig. very heavy rains we have had for a few days past its partial and compromising views, in its con have damaged wheat and barley in the shock considerably. Wheat is swelled and softened, and some barley shocks are grown so as to hang together like one bundle. Men at the meeting to-day from Fort man finds it a part of his vocation to defend? Rotten! Madison and Keokuk say the rain was equally heavy in that vicinity. It is now clear and cool, and far mers are opening and drying the shocks of grain. Yours, E. R. B.

BEWARE OF AN IMPOSTOR.

An esteemed friend, writing from Worcester under date of August 4th, says :--

· Will you have the goodness to caution the public Lynn, (Mass.,) Aug. 10, 1857.

Dear Marius:—Not long since, you published a few thoughts of mine on the importance of sustaining the Buyle. The value of our whole enterprise to the cause of Freedom in this country, and the world in general, cannot be told; and none, perhaps, are less aware of it than the abolitionists themselves. It matters little what becomes of all else in the land, if that survive. It has in it the germ of all free institutions, political and religious. Nor is it of much importance, that all else exists in the country which now is, should that be lost; for that vital principle is in none of them. The Government, Constitution and the lost; matters little what becomes of all else in the land, if the survive. It has in it the germ of all free institutions, political and religious. Nor is it of much importance, that all else exists in the country which now is, should that be lost; for that vital principle is in none of them. The Government, Constitution and the lost some of her front teeth, and wears her hair curled in her neck; has on her right hand an hair curled in her neck; has on her right hand an is, should that be lost; for that vital principle is in none of them. The Government, Constitution and Union are exactly the machinery needed by Slavery, to accomplish all its dark designs. The Church is a mighty auxiliary to aid onward and sanctify the system. Its Docton of Divinity, its Missionary Boards, its Tract and Bible Societies, its Theological Seminaries and Bible Societies, its Theological Seminaries and Bible Societies, are all tuned to harriant in the system of Divinity, its Missionary Boards, its Tract and Bible Societies, its Theological Seminaries and Bible Interpretations, are all tuned to harriant in the system of the sy Norwich road.'

OPPOSITION TO MR. BANKS.

Hon, J. Z. Goodrich has published a long and able letter, written in a manly and excellent spirit, in opposition to the election of Mr. Banks. He takes the

French, if not Spanish or Italian. We master Science, till we burrow into the bowels of the earth with Humboldt, or ride the Milky Way like a turnpike with Sir Isaac Newton. The Steam demon defies all the fables of the ancients to equal it, on land or sea; while with our ocean Telegraph, we shall sit and whisper the price current, or the election returns from continent to continent, so as to be distinctly and instantaneously heard above the roar and thunder of three thousand miles of ocean.

And what is the grand result of all this beatitude of books and schools, this Millennium of Learning and of Science? What but Websters and Everette, with lacqueys and lickspittles to Slavery innumerable—till not a Northern State deares enact a decent Personal Liberty Law, or could execute it if there were one on the Statute book! How true it is, that men may profess to become wise, and yet be fools!

This is the sum total of all our triumphs. To the Anti-Slavery enterprise, they are what the earthquake, the whirlwind and the fire were to the 'still small soice' on Mount Horeb, in the vision of them.

Of these has been born Slavery, with all its over shadowing firmament of curses; through these is Slavery extended and prolonged; and by Slavery have all these been more and more enslaved, until now, at last, their debasement is perfected, and the

ANTI-SLAVERY MEETINGS

series of Anti-Slavery meetings was lately at Athenœum Hall, in Nantucket, by the Rev. at Athenaum Trans, of the Rev. the Mass. Anti-Slavery Society, the first of was held on Tuesday evening, Aug. 18. Mr. C. L. Remond, the first speaker, began by fining his position as a representative of the Anti-Slavery Society, and the Massachusetts ; auxiliary to it, -or that phase of Anti-Slavery auxiliary to it,—or that phase of Anti-Slavery is nically denominated 'Garrisonianism.' He sho in a convincing manner, that every other organic for the abolition of slavery (from the time Be Franklin acted as President of the first Abelin ciety to the Republican party of our own times failed to make any long-continued, appreci failed to make any using commune, appreciable in pression upon the public mind, from want of depth of root; that the moral philosophy of the Gam party is alone fundamental and comprehe party is alone remainded against it, in the my farious phases of the diabolical system of Am slavery, with its manifold allies. He continued remarks, in a very eloquent strain, upon the trial wrongs of the American people as manifested in the State, in the Church, and in the impious projudice against color, showing in a striking manner the ma against color, energy of the prevailing opinion, that what is glorious for a white man to do, is in

for a colored man.

He concluded his remarks by a very eloquent and merited denunciation of the act of inviting Senstor Mason, the father of the nefarious Fugitive Sla of 1850, to the Warren celebration at Bunker Hill. on the 17th of June last. Though a slaveholder, he was cordially and honorably invited to participate in the proceedings on that occasion, and insulted the spirit of Freedom by a hollow-hearted, hypocritical eulogium of Liberty.

Rev. Andrew T. Foss then came forward, and offered a free platform to any one who felt disposed to speak on the subject of slavery, remarking that we are ot here for any special pleading. He went on to show conclusively that the intrinsic character of antislavery, as taught by Garrisonians, is one with Christianity; that there is no more important, no more patriotic, no more Christian work, than that involved in the Anti-Slavery mission; that true Christianity is to meet the exigency of the hour; that slavery is that exigency; not slavery of the black man, but slavery of the white man as well. If Christ's declaration b true- That inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me, the Christ of the nineteenth century is on the suc tion-block in the person of outraged manhood and outraged womanhood. He concluded with a very powerful and impressive appeal to all to withhold their support from slavery, and to labor for its complete and unconditional abolition.

While a collection was being taken up to defray the expenses of the hall, Mr. Remond made a few additional remarks. He said he had been told that the Nantucket people were all anti-slavery in their views and feelings, but he did not believe it. In his own experience, since his arrival upon the Island, he had had sufficient evidence to the contrary. He re marked briefly upon this subject, and then adjourned the meeting to the same place the next evening

Wednesday evening, Aug. 19. Met according to adjournment. The gathering was

small. It is rare at this season of the year, when so many families are away from town, that we are able to convene a respectable number to listen to the first order of speaking, though croseds will collect, and niles be ridden, to attend a vocal concert or a dramatic performance. Rev. Mr. Foss, the first speaker, uttered words of

earnest eloquence and zeal, which could have been inspired and fed only by the spring of abiding love and nterest in the cause he advocates, welling up in his own heart .- not having around him the prestige of numbers and apparent sympathy, upon which so many speakers apparently depend.

Mr. Remond next came forward to speak, with an easy elegance and grace of manner seldom surpassed. The meeting had somewhat augmented in interest and numbers, and the speech to which we had the priviege of listening would have been highly appreciated by that class of people who attend meetings merely to gratify their artistic tastes as to dramatic effect.

As regards the real condition of the colored manin our falsely called free States, he uttered words and sentiments of indignant, burning eloquence, which only he could speak who has felt the corroding iron of prejudice enter his own soul, and the heel of des-

Thursday evening, Aug. 20. larger than on any previous occasion. The time was occupied by Messrs. Foss and Remond in a general re view of the political parties of the day, especially the Republican party, which they consider to be so far within the reach of principle as to be worthy of criticism. They showed conclusively that the party, in with slavery, making its issue on the soil of Kansas instead of Virginia, can not effect any radical change in favor of freedom and the slave, and can only be made available for good as a transition party, leading public sentiment to that culminating point of justice which will adopt the motto of 'No Union with Slave-

The meeting then adjourned, to convene on Sunday afternoon, at half-past 2 o'clock.

THE NEWPORT 'NEWS.' Extract of a letter from the daughter of W. S. Bailey, of the Kentucky News :-

NEWFORT, (Ky.) Aug. 12, 1857. MR. SAMUEL MAY, Jr.:

My DEAR SIR-We are all well. Father is now on his way to Rochester, N. Y., trying to raise money to get our home back. Mr. Southgate, the gentleman who held the mortgage on our place, died about three weeks ago, and his heirs, in a short time, will be on us for the money, and we feel anxious to raise it for them as soon as possible. Father was very poorly when he left home, but was so worried about lo his home, that he started away sick. We got a letter from him yesterday, saying he was a little better. suppose you heard about the pro-slavery Democracy trying to raise a fuss with father at Alexandria, Ky, at a meeting which he went to attend. They threw eggs at him, and struck at him, but did not hurt him. They don't like the idea of having an anti-slavery paper printed in a slave State; they say the Abolitic ists will take the State, if they don't try and put a top to it. There were only two or three rowdies that were trying to get up a muss, but the citizens were

all down on it.

If we had the means to go on with, we could fight our battle more strongly, but we cannot do much in a slave State without money. If our own family did not work in the office, we could not have printed an anti-slavery paper in a slave State, but there are six girls of us and four brothers that work in the office; that saves a good deal of money which otherwise would have to be spent. We all work hard and late. I wish you could just step in about 10 o'clock some evening, and see us all at work; it looks fine. It may so happen that father will be in Massachu-

setts before he returns home; if so, he will see you. Yours, truly, REBECCA BAILEY.

NOTICE .- To the friends in Yarmouth, Brewster, and Dennis.—The non-fulfilment of the appointment made for Chartes L. Renond was owing to a sudden and severe attack of illness to which Mr. Remond was subjected, while lecturing on the island of Nantucket. He is so far convalescent that he expects to be present at the Harwich Convention.

AUGUS THE TANEY H

We hazard nothin ninety-nine per cen against freedom, inc the unoffending col are directly or indir with the Administ

name of American The infamous de men have no rights spect, is already which these democ

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The first blast car the Gloucester elec-from the ballot-box of Providence has, ment of the official something to offset, pending question of In Maine, a color by the authorities of a fishing the owner when t availed nothing. K The New York

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pointment was in vi whether colored m chise, to make it cer do not vote at all ar in the negative! I Democratic infernal Ohio yet shoots d soil en route to fre against voting-and zens from equal enro was trying to declar and by Judge McLe

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concedes the right ship, but affords no States citizens.
The first Republic declared that there account of color, bi the Convention just the Constitution, r Republican pretensi the Democrats, wh word white, and ' right to vote. Or made a manly speed

'No North' exists free Western State If report speaks the colored man's ri has acted with the himself. he will soo genial spirits. But ally, if Republicar In New Hampshi mocracy is not in t privileges has been

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the exercise of the ri men in Kansas deny at Washington, Ne to carry the United colored American c prohibited. A mor ratie colorphobia The recent 17th Hill, and some asso gest the grouping to historical and other characteristic crowd icy exhibited towar white men and colo Democratic Americ Swett, the early gives a graphic ac Salem, a colored Ar and thus helped ess on that memorable the army for the co

resented to Genera ince to having peri In some engravir Prominent positio rure is not to be s omission. On some al Bank, Charlestov is presence is man ion of Bunker ter Salem and white man, would ratic writer em all. But in c negation of the ery, Hon. Edward erance to the follow applauded, was evid

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THE TANEY HUNT AGAINST COLORED AMERICANS.

We hazard nothing by asserting, at the outset, that ninety-nine per cent. of the outrages daily committed against freedom, including the indignities heaped upon the unoffending colored man in these United States, are directly or indirectly the work of those connected with the Administration party-and all, too, in the name of American Democracy.

The infamous decision of Judge Taney, that colored

men have no rights that white men are bound to reacct, is already acknowledged as the key-note to which these democratic hunters of men-Priests, warriors and statesmen, from Georgia to

Maine,
Maine,
Maine,
Might merrily hunting the black man, whose sin
Is the curl of his hair and the hue of his skin.'

The first blast came from Rhode Island, where, at the Gloucester elections, colored citizens were driven from the ballot-box. To be sure, since then, the city

of Providence has, by political chance—not by intent political duties thereby imposed has done something to offset, and perhaps to rightly settle, the pending question of Rhode Island colored citizenship. In Maine, a colored man has recently been refused, by the authorities at Bath, his customary license as skipper of a fishing vessel. He was accompanied by the owner when the application was made, but it availed nothing. : King Slavery is on the throne. The New York Legislature last year advanced step in securing equal suffrage to colored citizens, and

unless democratic wire-pulling prevails, the right so long withheld will soon be conceded. But the heavy hand of proscription still presses upon them in the several departments of society, as at 'the Normal School for Girls, which had a grand exhibition a few days since at the Academy of Music, when the grad-uating class received their diplomas amid the cheers of an admiring crowd. Two young women, (Miss Helen Appo and Miss Elizabeth Jenninga,) who passed a successful examination, were denied the privage of appearing with their fellow-pupils, and sharing with them the pleasures and honors of the occa-sion, for no reason, except that God had given them a darker complexion than that of their sisters. On this account, they were compelled to receive their diplomas in private. This fact is disgraceful to the Board of Education, and a reproach to the city which does not with one voice protest against it."

How stands it with Solomon Northup, a colored citizen of the Empire State, as certified by His Excelleney, Washington Hunt? He was kidnapped and earried into slavery, and held for twelve years, but finally found his way back to his family. 'He brought suit some time ago against his kidnappers, whom he knew, and who certainly would have fared hard under an investigation; but since the Dred Scott decision be has been obliged to abandon all hope of bringing them to justice, because he cannot sue in the United States courts. This is democratic equal justice and equal rights."

Even Wisconsin, the State which has given such premise of resisting, to the limit of disunion, all Fedral usurpation in Fugitive Slave Law cases, has just een disgraced by the withholding of a Notary Pubie's commission from a colored citizen, though signed by Governor Bashford, the Secretary of State, Colonel Jones refusing to sign it, on the pretext that the appointment was in violation of the Constitution. In Iowa, where the people are to decide by vote

whether colored men shall enjoy the elective franchise, to make it certain that they shall not, all who do not vote at all are to be considered as if they voted in the negative! If this is not the concentration of Democratic infernalism, where can it be found?

Ohio yet shoots down the fugitive who seeks her mil en route to freedom-enforces her black laws sgainst voting-and also prohibits the colored citi-

tens from equal enrolment in the State militia. Illinois, too, horribly mangles to death a man who was trying to declare his independence from slavery, and by Judge McLean's decision in the Mitchell case, concedes the right of colored men to State citizenship, but affords no defence of their rights as United

The first Republican Convention held in Minnesota declared that there should be no civil disabilities on account of color, birthplace, or religious belief; but the Convention just held for the purpose of amending the Constitution, reveals the fact, that despite all Republican pretensions, a bargain has been made with the Democrats, which culminated in retaining the tehite, and 'crushing out' the colored man's right to vote. One member, Hon. J. W. NORTH, made a manly speech in favor of equal suffrage, but their disregard of his appeal proves that, as a body, 'No North' exists among them. Southward this free Western State points her political vane.

If report speaks truly, Mr. HALL, who defended the colored man's rights in the California Legislature, has acted with the Democrats; but if consistent with self, he will soon leave their ranks for more congenial spirits. But where will he find them, practially, if Republicans are not reliable?

In New Hampshire, where just now Buchanan Deocracy is not in the ascendant, equality of militia privileges has been granted to colored men.

California is legislating to prevent colored men from ming residents; Minnesota officials forbid them ercise of the right of pre-emption, and Free State hen in Kansas deny him a constitutional home; while Washington, Newfoundland dogs are being trained carry the United States mail-a service from which alored American citizens are by express regulation prohibited. A more dogmatic development of Demratic colorphobia the pages of history cannot furnish.

The recent 17th of June demonstration on Bunker Hill, and some associations connected therewith, suggot the grouping together a few facts and comments, ancal and otherwise, in further illustration of the deristic crowding out and 'crushing out' polexhibited towards the cause of freedom, sacrificing ite men and colored men alike on the same altar of cratic America's 'peculiar institution.'

Swett, the early historian of Bunker Hill battle, rea a graphic account of the signal act of Peter m, a colored American, who shot Major Pitcairn, and thus helped essentially to turn the tide of events that memorable day. A contribution was made in e army for the colored soldier, and he was formally nted to General Washington, with special referto having performed this feat.

h some engravings of this battle, Salem occupies ominent position, but in more recent editions, his re is not to be seen - a significant, but inglorious on. On some bills, however, of the Monument-Bank, Charlestown, and Freeman's Bank, Boston, resence is manifest. Yet, when Mr. Frothingh junior editor of the Boston Post, publishes his m of Bunker Hill battle, no mention is made of 8 Salem and his deed, which, had he been a te man, would have been immortalized by this morratic writer as the most gallant American of all. But in contradistinction from Democratic thegation of the colored man's patriotism and bra-bry, Hon. Edward Everett, in his oration, gave ut-lance to the following tribute, which, being loudly splanded, was evidently appreciated by the multi-

'No name adorns the shaft, but ages hence, though for alphabet may become as obscure as those which form the monuments of Nineveh and Babylon, its linesched surface, on which monarchs might be found to engrave their titles, will perpetuate the members of the 17th of June. It is the monument of the key, of the event, of the battle of Bunker Hill, of all he bays men who shared its perils—alike of Prescott and Putnam and Warren, the chiefs of the day, and he cholored men, Salem, who is reported to have shot a gallant Pitcaira as he mounted the paraget. Lat as the clode on which it rests, still as the silent factors to which it soars, it is yet vocal, eloquent in factorial distributed praise.'

In commemoration of Peter Salem, Titus Coburn, Alexander Ames, Barzillai Lew, Cato Howe, and other colored Americans who performed duty on Bunker Hill, it was anticipated that a delegation, including some descendants of these colored personners, would have formed part of the procession from Boston to Charlestown, in the late celebration, but a combination of unlooked-for causes prevented. The colored Masons, too, but for independent obstacles, would have augmented the procession. As Gen. Warren was a Mason, and the celebration was under Masonic auspices, the whole would have been in harmony with the occasion. The banner they intended to display contained the names of the above colored men, with all these facts written on the page of contained the names of the above colored men, with intended to display the colored and honor. But let it be kept in boostant remembrance by the colored American and before the people, the colored American and before the people, that one of the most signal and brilliant examples of patriotic heroism have been exhibited by colored men, on every revolutionary battle-field, from Bunker Hill to Yorktown; and the military and naval records of the war of 1812 exhibit equal evidences of the colored man's valor and patriotism. Indeed, this last war was undertaken because of the impressment of three seamen, two of whom were colored—satisfactory proof, at least, that they were American citizens.

Toohey on Spiritualists of Salem during a year past, has published a discourse in Review of the Rev. J. H. W. Toohey who has been preaching very acceptably to the Spiritualists of Salem during a year past, has published a discourse in Review of the Rev. J. E. Dwinell and they of the procession here, and they colored men, and naval records of the colored and religious spirit, and against the spiritualists of Salem during a year past, has published a discourse in Review of the Rev. J. E. Dwinell and they colored men, and the military and naval records of the colored men, and naval records of the colored brief mention of their individual positions during the battle, while the reverse read as follows:—'Extract from Gen. Warren's speech, March 5th, 1772, in combirds of the air have nests,' would leave us no place memoration of the Boston Massacre: "The voice of to lay our heads; for by their bearing are they conyour father's blood cries to you from the ground : My stantly taunting colored Americans, asking-

pounded by the Democratic party and Fugitive Slave that all mankind are bound to respect. Law Mason. Because he will not be a slave, the gov- Boston, August, 1857.

citizenship too, on that occasion.' Suppose, in the spirit which seemingly prompted this admission, Mr. Winthrop had, on Bunker Hill, submitted some such extract as the following, from Gen. Warren's speech

ed these sentiments to the echo, but the liberty-loving masses would have glorified and gratefully remem-

Masonic authority, informs me that Primus Hall, Boston Smith, Thomas Saunderson, and others, endeavored to obtain a charter from the Grand Lodge of Massachusetts, but did not succeed. The refusal is said to have been founded on the color of the applicants. This denial prompted them to seek a charter from England, in the year 1683, through the medium of a sea captain by the name of Scott, said to have been a brother-in law of revolutionary John Hancock, and the said charter, with Constitution, was forwarded from London, Sept. 19, 1784, and signed by Lorded from London, Sept. 19, 1784, and signed by Lorded Howard, Earl of Effingham, (acting Grand Master under His Royal Highness, Henry Frederick, Duke of Cumberland, who was then head of the Masonic body in England,) Wm. White as Secretary, and Rolland Holt, D. G. M.; and thus originated the Prince Hall Lodge,—the first colored lodge in the Prince Hall Lodge,—the first colored lodge in the United States. Prince Hall and other colored Americans received their degrees in English lodges, and colored Masons visiting them to this day are always colored Masons visiting them to this day are always

tion; but J. F. Schroeder, D.D., is now publishing the life and times of Washington, with illustrations by Chappel, and in part six has an engraving of the Boston Massacre, from which Attucks has been wholly omitted. Whether any reference will be made to him in subsequent numbers, we have not now the means of judging. And yet Botta, Hewes—of teaparty reminiscences—Goodrich, and other historians, in substance concur with John Adams, in his pleafor the British soldiers, that 'Attucks appeared to be the hero of the night, and to lead the people;' in acknowledgment of which, he was buried with great honor from Faneuil Hall, and John Hancock, on

contained the names of the above colored men, with impartial history, American Democracy, now grown

Apropos to this extract may be noted the late news Shadowed o'er by our banner of freedom and right?

from Washington, that Joseph Warren Newcomb, the only lineal descendant and family representative of it is to be found in the faithfulness of word and action the revolutionary Warren living, has been turned out of the true-hearted of all parties, whose exertions will from a clerkship, because he was supposed not to re-cognise the nationality and divinity of slavery, as ex-declaring that colored American citizens have rights

W. C. N.

Law Mason. Because he will not be a slave, the government will not employ him. And this proscription, be it remembered, was coincident with the celebration on Bunker Hill. Of what real significance are monuments erected to the dead fathers, when their living sons are ostracised for most remotely imitating the very deeds which emblazoned the name and fame of the fathers with imperishable renown? It is said that when the proposition was made to Mr. Newcomb to deny any affinity with free soil politics, he replied, 'Tell the Secretary that I will see him in the bottom of the bottomless pit before I will so degrade myself.' Answered in the spirit fit for the descendant of him who said, 'My sons, scorn to be slaves!'

Hon. Robert C. Winthrop, in his recent speech at the Musical Festival, referred to the negotiation at Ghent, where the band master, in a dilemma, had recourse to the colored servant of Mr. Clay, who whistled 'Yankee Doodle,' which, being jotted down as he whistled, was then played by the orchestra, thus affording edification to the allied sovereigns. 'Whether that boy was bond or free,' continued Mr. Winthrop, 'I know not; but I think both South and North would agree that he earned his liberty, and his citizenship too, on that occasion.' Suppose, in the apririt which seemingly prompted this admission, Mr.

The Slave Taberic. The Washington correspondents and the will have been a suppose, in the apririt which seemingly prompted this admission, Mr.

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extract as the following, from Gen. Warren's speech in Boston, March 5th. 1772:—

'That personal freedom is the natural right of every man, and that property, or an exclusive right to dispose of what he has honestly acquired by his own labor, necessarily arises therefrom, are truths which common sense has placed beyond the reach of contradiction. And no man or body of men can, without being guilty of flagrant injustice, claim a right to dispose of the persons or acquisitions of any other men or body of men, unless it has arisen from some compact between the parties, in which it has been explicitly and freely granted.'

To be sure, Senator Mason would not have applaudabless explications to the cache has the liberty leving.

SOUTHERN LIBERALITY. In looking over the anmasses would have glorified and gratefully remembered the deed, which is more than can be predicted of Mr. W's deferential tribute to the slaveholding and slave-hunting Senator.

The Senator from Georgia once threatened to call the roll of his slaves on Bunker Hill. The presence at this celebration of a Senator from Virginia, the author of the Fugitive Slave Law—the menace and the fact—corroborating the predominant influence that slavery exerts over public men at the North, foreshadows what some already prophecy, that instead of

slavery exerts over public men at the North, fore-shadows what some already prophecy, that instead of Liberty being sacred, even at her shrine on Bunker Hill, this Mason and his accomplices may soon so subjugate white freemen that the monument may give place to the To(o)mbs.

But to return from this digression. The Masonic order claim to be preëminently a band of brothers, recognising, in their mystic tie, all at home or abroad, who, by grip, sign or password, give proof of initiation; and yet, as an organization, they have never, in the United States, fraternised with colored Masons. A veteran anti-slavery man, and, withal, one high in Masonic authority, informs me that Primus Hall, Boston Smith, Thomas Saunderson, and others, endeav-

eolored Masons visiting them to this day are always received as Brethren.

On the last 4th of July, these words were suspended across State street—'Reader, within your view is the sacred spot where fell the first martyrs in the cause of American Independence.' How many passers-by were conscious that among that pioneer party of American revolutionists, Crispus Attucks, a colored man, was the first to attack, and was himself the first martyr? Henry Q. Smith, of Boston, has issued a large and handsome lithograph (executed by Champney) of this scene, which gives due color to the occasion, by assigning Attucks his true and leading position; but J. F. Schroeder, D.D., is now publishing the life and times of Washington, with illustrations

Mrss Susan B. Anthony. It may be interesting.

honor from Faneuil Hall, and John Hancock, on March 5th, 1774, invoked the injured shades of the slain, including Attucks; and Judge Dawes, with a galaxy of successors—Lovell, Church, Austin, Tudor, Mason, Minot, and others—eulogised the 5th of March martyrs for thus ushering in the day which history has selected as the dawn of the American Revolution.

General Washington had none of this Democratic squeamishness about colored men and their patriotism. He not only slept under the same blanket with Primus Hall, but throughout the war, he specially rewarded the valor and integrity of many other colored soldiers; and to William Lee he left an annuity, 'as a testimony of my [his] sense of attachment to me, and for his faithful services during the Revolutionary War.' honor from Faneuil Hall, and John Hancock, on NEW MUSIC STORE. Our enterprising fellow-citi-

mony of my [his] sense of attachment to me, and for his faithful services during the Revolutionary War.' In view of these facts, it would seem that there was a constant struggle of his better nature to do that which, negiceted, has left

— 'Posterity's sad eye to run
Along one line, with slave and Washington.'

Some one has described that to be a Republic where love of freedom and love of country, together with the execration of despotism, are predominant. In this self-etyled 'model republic,' 'bright Eden-land of nations,' and 'proud home of liberty,' systematic and persistent measures are put forth to persecute and outrage one seventh of the population, and to ignore every act performed by them which win for white men

To The contractors upon the Hoosac Tunnel have discontinued their operations, after having expended \$250,000. They have penetrated the mountain 720 feet from the eastern side, and 310 from the western.

Returned Filibusters and Gen. Walker.—The sum of \$268, about a dollar a man, was collected in New York on Tuesday for the wretched filibusters returned from Nicaragua in the Tennessee. They mostly belong to the Western States, are emaciated, ragged and forlorn, and all denounce Walker as a miserable little tyrant, while they speak well of the Costa Ricans, who befriended and sent them home.

In Pittsylvania county, Ky., a free negro named Tom Long, whose wife and children were slaves, started them off for Canada on a recent dark night, and then shot their master, wounding him badly, to keep him from following them.

The Exeter (N. H.) News Letter says that a slave named Jacob left his master at Rye Beach, on the 5th inst., and made tracks for parts unknown. His master resides at Charleston.

EF Ex-Senator Keyes, of Norfolk county, who was committed to the House of Correction for disturbing the peace the other day, has been removed to the Insane Asylum. Rum did the business. He was a man of fine talents and many estimable traits of character, but rum, that curses and injures all who use it, did the business for him, as it is doing it for thousands of others.—Texaciler.

A few Facts about the South.—In the city of Richmond, Va., the centre of government for the Old Dominion, there is but one newspaper depot; in Washington, N. C., not one; in Charleston, S. C., there is only one store for the sale of newspapers; in Savannah, Augusta, Columbus and Macon, Ga., there is not a single place for the retailing of public journals, nor is there one in Columbia, S. C., Montgomery, Ala., in Natchez or Vicksburg, Miss., or in Memphis, Tenn., and many other equally important cities in the slaveholding States.

An Appropriate Inauguration.—'Glory be to God on high, and on earth peace and good-will towards men.' These words are to be the first message trans-mitted over the Atlantic telegraph.

An Abolition Preacher Expelled .- A correspondent J. C. Richardson has been expelled from Tazewell, Tennessee. He gave up 'several thousand abolition tracts,' which were burned in the street.

A sale of negroes took place near Greensboro N. C., a few days since. A woman fifty years old, \$551; a boy twenty years old, \$1320; a boy eighteen years old, \$1316; a boy fifteen years old, \$1375; a boy twenty years old, \$1375; a boy the years old, \$1316; a boy fifteen years old, \$1075; a boy ten years old, \$300; a girl ten years old, \$910; a boy six years old, \$460.

At Dartmouth College, G. W. Curtis's oration is said to have had such an effect upon the nerves of the conservative President of that institution, the Rev. Dr. Lord, that he found himself unable to sit it out, and so left the platform in a huff.

The white mechanics of Wilmington, N. C.

A new locomotive named the Preston S. Brooks, and ornamented with likenesses of Mr. Brooks and Judge Butler, has lately been added to the rolling stock of the South Carolina Railroad.

The Trustees of Mississippi College, on the 2d of July last, 'qualified' for their situation as public instructors by the adoption of the following resolution:

Contributions may be addressed to Mrs. Chapman, 21 Cornhill, Boston, or to the other members of the Committee, at their respective homes.

MARIA WESTON CHAPMAN

'Resolved, That the Trustees of Mississippi College do hereby condemn the teachings of Dr. Wayland, in his "Moral Science," on the subject of African sla-very, and that the Faculty of the College be request-ed to discontinue the use of Wayland's Moral Science as a text book.

Very Small Business.—There is a town in Kansas called Greeley, in honor of the well known editor of the New York Tribune. The inhabitants recently applied to the post office department to establish there a post office, which the department graciously consented to do, if the inhabitants would call it Walker! So, any body having friends in Greeley, Kansas, must write to 'Walker,' the arbitrary name of its post-office, or their missives will go to the dead-letter office.

The late Mr. Clapp, of New York, bequeathed \$500 to the Wilberforce University, of Ohio. This institution is for the colored people, and this is the first bequest.

The schooner Jupiter, under American colors, was seized in the Bight of Benin, Africa, on the 15th June, and condemned. She had seventy slaves on board, and there were many more awaiting shipment on the beach. The captain threw the Jupiter's papers overboard.

All Printers.—It is a singular fact, that not only the U. S. Senators from Pennsylvania, and the State Supreme Judge, but the present Speaker, Clerk and Assistant Clerk of the House, the Clerk of the Senate of Pennsylvania, and the Democratic candidates for Governor and Canal Commissioner, are all practi-

The Buffalo Commercial of the 12th inst. says:

'A perfect avalanche of corn may soon be expected.
By reference to our marine column it will be seen,
that 630,000 bushels are now on the way from Chicago,—the largest amount ever known at one time,—
for this port.'

Portrait of Mr. Phillips.—The Traveller says: 'One of the best lithographic portraits we ever saw is that of the late Stephen C. Phillips, of Salem, done by Grozelier of Boston, published by J. E. Tilton of Salem, and for sale at the print shops. The likeness seems perfect, and the finish of the picture is admirable.' The Journal says: 'It is one of the best lithograph portraits that we have ever seen, every lineament of the noble face being given with fidelity and exactness, while the expression is such as his friends and acquaintances will dwell upon with pleasure.'

Important Decision. Washington, August 20.— The General Land Office to-day decided against the pre-emption claim of a colored man to three hundred and sixty acres of land in Wisconsin, taking the ground of the decision of the Court in the Dred Scott case, that a negro is not a citizen. This decision applies to other similar cases pending.

Fatal Accident on the Michigan Central Railroad.—
The morning train from this city, going westward yesterday ont he Michigan Central Railroad, ran over and instantly killed a man at the crossing, ten miles cast of Marshall. The man was driving a horse before a buggy, and in attempting to cross the Railroad, when just fairly upon the track, the horse became frightened and stopped short; the train coming up at speed, of course dashed man, horse and vehicle into one mass of rains. The remains of the man were taken to Marshall, but up to yesterday afternoon they had not been identified.—Detroit Adv., 20th.

THE TWENTY-FOURTH NATIONAL ANTI-SLAVERY BAZAAR.

The undersigned again call on all interested in their ause,—the cause of Freedom, so deeply important, of only to the three millions of American slaves, but to the American nation and to entire humanity,-for mmediate aid, by contributions of money and materials, and by purchase at the next Bazaar; to be opened in Boston,

ON THE 17TH OF DECEMBER.

Contributions of money at the present time will enable members of the Committee now in Europe to add to the attractions of the exhibition still further, and, in consequence, to increase the funds; which are to be expended, as heretofore, by the American Anti-Slavery Society, in awakening the whole country, through its newspapers, books and various agencies to the necessity of extinguishing slavery.

Our principle is too well known to need more than

a mere statement. It is, immediate, unconditional emancipation, without expatriation, and by peaceful means. From a growing conviction of the justice and necessity of this work, for the good and honor of keep him from following them.

13 The total amount of specie in the United States is placed in round numbers at \$200,000,000. This gives about \$6.50 to every man, woman and child in the country.

all concerned, every measure possible to be taken win inevitably spring without delay. Our funds, therefore, will be devoted to the primary work of arousing country. and engaging the public mind; which, as fast as it awakens, never fails to find a way to work its will,—sth inst. Three rufflans entered the house of Alexander Simpson, a farmer, and before leaving, murdered all its inmates, comprising Mr. Simpson, a Mrs. Noble, and her two daughters. A young man named Bossie, who was attracted to the house by their cries, was also butchered. No clue to the assassins had been obtained. efforts in the manumission of slaves and the protection of fugitives,—by economical measures prompted by the greater advantages of free labor,-by humane feelings creating a preference for its products.

What we ask of the citizens around us, awakening to some one or other of the manifold aspects of this great question, is, to enable us to continue the use of the means that have proved so efficacious in their own case, and to sustain the primary cause of whatever Anti-Slavery effects they observe and desire

to promote.

Let those who labor for an Anti-Slavery national and State administration, furnish voters with the only sufficient motive to any Anti-Slavery effort, by working with us, so to excite the love of liberty, that every man shall take the risk of trampling down slavery

wherever it meets him.

Let them that pity the hunted fugitive, who sees in every Northern man a betrayer, bound to that base function by the great organic law of his country, take the means most effectual to turn the betray er into the protector, by helping us every where t awaken a stronger sentiment than compassion for the millions who cannot fly: of whose case it was so truly said by a New England poet of the earlier time, before school-books were expurgated by slavery-

'Their wrongs compassion cannot speak.' Let all take warning to co-operate with us, from those earlier days when slavery, instead of dying out, as was prophesied, began to grow stronger, because there was then no such fountain head of moral power as we commend to the attention of the whole land to

We do not make this appeal in a sectional spirit as Northern-born, interfering with matters that do not concern us. We make it in grateful acknowledgment of the benefits we have received from the anti-slavery cause, desiring to communicate them to others. We have all been connected personally with the system of slavery. One has known the evil power of its money temptations; another has felt its political despotism; another its perverting social influence; another its corrupting ecclesiastical bondage; another yet has have made a riotous demonstration of their opposition to negro mechanics. A house which had been partially erected by negro carpenters was torn down. A town meeting was held, at which their conduct was denounced, and a reward offered for the arrest of the our most efficient members have been the wives of slaves, driven from us by the operation of laws from slaves, driven from us by the operation of laws from which we cannot protect them, and which make us Manchester, the Ladies' Anti-Slavery Society protested against the reception of Bishop Simpson and Dr. they have done our associates erewhile. But we all, with one accord, testify to the truth of the anti-slavery for their alleged complicity with slavery. America, for their alleged complicity with slavery.

very principles, and entreat the aid of all whom this appeal reaches, to deliver the country from such a despotism, by their promulgation.

Lord John Russell, from a Select Committee appointed by Parliament to consider the subject, has reported that Jews can be admitted as members of Parliament under the existing act for the modification to let us hear from them once again, as speedily as

Our friends in Europe will not fail to take no tice that the Bazaar is to open a week earlier than

Contributions may be addressed to Mrs. CHAPMAN,

ABBY KELLEY FOSTER. LOUISA LORING. L. MARIA CHILD, ELIZA LEE FOLLEN. ANNE WARREN WESTON. ANN GREENE PHILLIPS. SARAH SHAW RUSSELL. FRANCES MARY ROBRINS HELEN E. GARRISON, ANN REBECCA BRAMHALL SARAH H. SOUTHWICK, MARY WILLEY, ABBY FRANCIS, ANNA SHAW GREENE. MARY GRAY CHAPMAN. ELIZABETH GAY. SARAH RUSSELL MAY, CAROLINE WESTON. MARY H. JACKSON, SARAH BLAKE SHAW. LYDIA D. PARKER. ELIZA F. EDDY, EVELINA A. S. SMITH, ELIZABETH VON ARNIM, AUGUSTA KING. ELIZA H. APTHORP, JUSTINE DE PEYSTER HOVEY, MATTIE GRIFFITH.

THE NINTH Worcester Anti-Slavery Bazaar.

To be held in Worcester, during Cattle Show Week, September 21-25, 1857.

Week, September 21—25, 1857.

The eight years during which this Bazaar has been held in this city have witnessed continued developments of the Slave Power more startling in their character than any that have preceded them. The Fugitive Slave Law, the revolting scenes attendant upon its repeated execution in this State, the repeal of the Missouri Compromise, and the decision of Judge Taney, though the legitimate results of the accursed system whence they sprung, have appalled us by the rapidity with which they have pressed the question nearer to our own homes and firesides.

Whatever product of taste, ingenuity or labor, whatever product of taste, ingenuity or labor, whatever of money or refreshment any one will be disposed to give, will be thankfully received and judiciously appropriated. Communications may be sent to any member of the Committee.

SARAH H. EARLE,

any member of the Committee.

SARAH H. EARLE,
EMILY BARRETT,
LUCY CHASE,
ADELINE H. HOWLAND,
HANNAH M. ROGERS,
ABBY W. WYMAN,
SARAH L. BUTMAN,
HANNAH RICE,
OLIVE LOVELAND,
MARY C. HIGGINSON, of Worcester;
ELIZA A. STOWELL, of Warren;
SARAH R. MAY, of Leicester;—and others.

ANNUAL MEETING.

The fifteenth Anniversary of the Western Anti-Slavery Society will be held at ALLIANCE, Stark Coun-try, Ohio, commencing at 10 o'clock, A. M., on Satur-day, the 5th of September, and remaining in session

ty, Ohio, commencing at 10 o'clock, A. M., on Saturday, the 5th of September, and remaining in session several days.

Every succeding year brings with it new evidence of the strength of the Slave Power, and records new instances of its manifold aggressions. And this, not because there is not at the North power enough to successfully resist its encroachments, but because the anti-slavery feeling of the people has been made to subserve the purposes of those whose measure of moral duty has been limited by mistaken views of political expediency. State rights are here utterly ignored, and State laws are here trampled under foot by authority of United States Judges. If Ohio and the entire West are ever to be restored to freedom, if the doctrine of State sovereignty is ever again to live, and general usurpation die, all this must be wrought out, not by the effort of compromising, Union-saving politicians, but by the labor of uncompromising, radical Abolitonists.

We invite all those who love the slave better than party, who reverence principle more than power, to meet with us at Alliance for the accomplishment of this great purpose. Not only do we hope that the West will come up in its strength, but we also have an expectation that Anny K. and Straphun S. Fostes, together with other of our Eastern friends, will be present.

BENJAMIN S. JONES, Rec. Sec.

BENJAMIN S. JONES, Rec. Sec.

TF THE MICHIGAN YEARLY MEETING of the friends of Human Progress will convene-at Battle Creek, commencing at half past 10 o'clock, on Saturday, the 10th of October, 1867, and continuing, by adjournment, for three days or more, as may be thought expedient.

This Association has no cherished creeds or theological opinions to promulgate or defend, but disclaiming all ecclesiastical authority, they seek not uniformity of belief in theological affairs, but cherishing and encouraging whatever tends to elevate, and condemning and discouraging whatever tends to degrade,—they would meet on the broad and universal platform of the Fatherhood of God and the Brotherhood of man, fearing not for truth, so long as our platform of man, fearing not for truth, so long as our platform is free,—and they invite the co-operation of all who recognize the equal rights and brotherhood of the human family, without regard to sex, color or condition, and who acknowledge the duty of illustrating their faith in God by lives of personal purity and deeds of remetical righteeness.

faith in God by lives of personal purity and deeds of practical righteousness.

We therefore invite all sincere seekers after truth, who may be attracted by the principles of our organization, and who, weary of the strifes and perplexities which bewilder and stupefy the popular sectations of our day, are looking for a higher and more practical manifestation of the religious sentiment, to meet at the time and place above specified, and give the benefit of their counsel. Let us join our hearts and hands for a feast of love and good will, in order more effectually to combat the giant wrongs and errors of the age.

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The Friends of Progress will hold a three days' meeting at Richmond, Wayne county, Indiana, commencing on the 4th of September. The object of the meeting is to clicit truth on all subjects pertaining to the Mental, Physical and Spiritual education of the race. A general invitation is extended to speakers and others interested in the various reforms of the

THE CAPE.—The annual Barnstable County Anti-Slavery Convention will be held in Exchange Hall, HARWICH, on Saturday and Sunday, August 29

HARWICH, on Saturday and Sunday, August 29 and 30.

We invite the friends of freedom, without distinction of party or of sect, all who believe in a practical democracy and republicanism, and a vital Christianity, all who desire to see the country saved from the disgrace and damning guilt of slavery, to come from every town in the country, and elsewhere, and swell the Convention to an unprecedented number, and make it tell mightily on the cause of the slave's deliverance and our country's redemption.

WILLIAM LLOYD GARRISON, CHARLES LENOX REMOND, and other speakers have engaged to be present.

NATHANIEL ROBBINS,
WATSON B. KELLEY,
Z. H. SMALL,
CYRUS CAHOON,
JOSHUA H. ROBBINS,

FRANCES E. WATKINS, of Baltimore, an Agent of the American Anti-Slavery Society, will hold a number of meetings in Vermont, as follows:

Ryegate, Friday, Aug. 28.
Peacham, Saturday, "29.

These meetings will commence at 1 o'clock, P. M.

TP WM. WELLS BROWN, an Agent of the American Anti-Slavery Society, will lecture on Sla-very at the following places:

Warren, Mass., Sunday, Pittsfield, "Monday, Pittsfield, Monday, 31. Binghampton, N. Y. Wednesday, Sept. 2.

TF PARKER PILLSBURY, an Agent of the American Anti-Slavery Society, will lecture in Fel-tonville on Saturday evening, Aug. 29, and Marlbo-rough, on Sunday evening, Aug. 30, at the West Church, at 7 o'clock.

DIED—In Marlborough, on the 10th inst., of consumption, Dea. Dennis Witherhee, aged 14.

In the death of Mr. Witherhee, his family and the community in which he lived have sustained a severe loss. He was a man of strict integrity and high moral principle, greatly respected and trusted by his fellow-citizens, faithful in all the relations of life, a good neighbor, a kind friend, a promoter of all good causes, an advocate of impartial and universal freedom. The cause of Anti-Slavery, Temperance, and of moral reform generally, found in him an active friend. May his spirit abide with and animate those whom he has left behind!—Com.

HOPEDALE

HOME SCHOOL. THE next (Fall) Term of this Institution will commence on Wednesday, Sept. 2d, and continue fifteen weeks. Applications for admissions must be made at an early date to insure acceptance. For information, please address

WM. S. HAYWOOD,
ABBIE S. HAYWOOD,
Hopedale, Milford, Mass. July 31, 1857.

Palmer's Artificial Leg. REMOVAL OF THE SPRINGFIELD ESTAB-LISHMENT TO BOSTON.

LISHMENT TO BOSTON.

A T the urgent solicitation of the most eminent A Surgeons and Physicians of Boston and New England, the manufacture of this unequalled American invention has been removed to Boston. The 'PALMER ARTIFICIAL LEG' is without a riva either in Europe or America, and is now worn by nearly Three Thousand Persons! with astonishing success, upwards of two hundred of whom are ladies, and we have thirty individuals each walking upon two Artificial Legs. It so nearly resembles the natural leg, in appearance and action, that the nicest observation often fails to detect Art from Nature. The 'Palmer Leg' took the 'Great Prize Medal' at the World's Fair in London, over thirty competitors from all parts of Europe. No other Artificial Leg is recommended by intelligent Surgeons and Physicians, as the 'Palmer Leg' is regarded as the ne plus ultra of Surgical Mechanism. They are very durable, yet light, the average weight being four pounds. They are applied to the shortest and tenderest stumps with entire success. The 'Leg' is finely ventilated. In this country, it has been exhibited thirty-five times, and in every instance, received the award of the highest or first premium! The patient is enabled to walk immediately upon its application, with remarkable case, comfort and naturalness.

Pamphlets giving full information sent gratis to every applicant. General Office and Manufactories for the New England States, including New York and the British Provinces, 19 Green street, Boston, Mass., and 378 Broadway, New York. Patients can be served at Boston or New York, as is most convenient to them.

Address PALMER & CO., 3m Jy3

BOARDING-HOUSE. ROBERT R. CROSBY, formerly of the Groten House, 10 Sudbury street, has taken house No. Alden street, a few doors from Court street, where be can accommodate a few transient and permanent Boarders.

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RO

POETRY.

For the Liberator APOSTROPHE TO AMERICA. Oh, 'what a noble destiny were thine, America! hadst thou been just and brave! No old traditions to enfetter thee, Young, fresh and vigorous, full of life and health, A broad, unfettered field for noble deeds Before thee lay. The old world looked to thee With anxious eyes; her ancient despots frowned, And trembled at thy name, thinking of old Republics, and their freedom-felt their thrones od on a precipice, soon to slide down, And be no more; the oppressed peoples dreamt Of glorious times: of the famed golden age, When all beneath their homes' o'ershadowing roof Should dwell serene, no tyrant dare oppress; The world, throughout her realms, should learn from

To what vast height freedom can raise mankind.

But, oh, young State! thou hadst in thee the gerr Of foul disease, tainting thy else strong life! And with thy growth it grew, and with thy strengt The malady waxed stronger, till it spreads Through all the land its venom. Now, alas! Thou art no longer Freedom's favorite State. Thy subjects now dare not give utterance free To frank abhorrence of thy monster crime, Lest, marked for persecution, even their lives Become the prey of violence. And yet, O, self-deceived! thou sayest, 'I am whole, And great, and free, the model of the earth. Thou art not free, till freemen dare to speak Uninjured their free thoughts; thou art not whole While Slavery's disease taints any limb. Cast off the offending member, ere it spreads That subtle venom throughout thy whole frame. Fearest thou loss of wealth? Is slavery gain? Are not her favorite States becoming waste? Fearest thou loss of power? They cripple thee. Lovest thou fame? They make thee a by-word To all the world's nations. If a limb, an eye, Endanger human life, we part with that, Howe'er reluctant, and preserve the life. Tenterden, (Eng.) JANE ASHBY.

BERANGER'S 'ENTENTE CORDIALE.' I saw fair Peace descending from on high, Strewing the earth with gold, and corn, and flowers The air was calm, and hush'd all soothingly The last faint thunder of the War-god's powers. The goddess spoke : 'Equal in worth and might, Sons of French, German, Russ, or British lands, Form an alliance, Peoples, and unite, In friendship firm, your hands.

Poor mortals! wearied out with strife and toil, But yex'd and broken slumbers are your doom : More wisely share your crowded planet's soil, And 'neath the sun, for all there would be room You quit the paths of happiness and light, Lashed to the car of Power with galling hands; Form an alliance, Peoples, and unite, In friendship firm, your hands.

You light the torch to burn your neighbor's field:" A gust of wind-and, lo! your own crops blaze. And, when the earth grows cold, a spade to wield Where is the hand uncrippled by the frays? Of ev'ry nation's boundaries, in sight, No ear of corn by blood unsullied stands. Form an alliance, Peoples, and unite, In friendship firm, your hands.

Kings, seated on your smould'ring city-walls, Dare with insulting sceptre's point to tell, Count and recount (with calmness that appals)

The human souls whose lists their triumphs swell Poor helpless lambs! of all your tears in spite, You quit your pens but for the shamble-stands Form an alliance, Peoples, and unite, In friendship firm, your hands.

Let not Mars vainly stay his murd'rous course; Found binding laws that tyrants may not burst; Of your heart's blood no longer yield the source To ingrate kings and conqu'rors still athirst. Fear no false stars! The terrors of a night, The morning sees them pale, like flick'ring brands Form an alliance, Peoples, and unite, In friendship firm, your hands.

Yes, free at length, the world may breathe and rest Throw o'er the past a veil that none may turn, Till the glad plain to dance and song and jest; On Peace's altars let Art's incense burn. Hope, smiling on the breast of Plenty bright, Awaits the fruit of such a union's bands. Form an alliance, Peoples, and unite, In friendship firm, your hands.

Thus spoke the sainted nymph; and many a king, Taught by the past, took up the cheering tale; The earth was deck'd as in the early spring; Old Autumn flower'd, the advent bless'd to hail. Vineyards of France, pour out your treasures bright To cheer the strangers tow'rds their mother-lands Form an alliance, Peoples, and unite, In friendship firm, your hands.

> From the Waverley Magazin LIVE FOR SOMETHING. Live for something; be not idle-Look about thee for employ; Sit not down to useless dreaming Labor, and the sweets enjoy. Folded hands are ever weary, Selfish hearts are never gay : Life for thee hath many duties-Active be, then, while you may. Scatter blessings in thy pathway;

Gentle words and cheering smil Better are than gold or silver. With their grief-dispelling wiles. As the pleasant sunshine falleth Ever on the grateful earth, So let sympathy and kindness Gladden well the darkened earth

Hearts there are oppressed and weary Drop the tear of sympathy, Whisper words of hope and comfort Give, and thy reward shall be Joy unto thy soul returning From this perfect fountain head; Freely, as thou freely givest, Shall the grateful light be shed.

From the Home Journal 'LOVE, HONOR, AND OBEY. BY PHEBE CAREY. Promise to love! why, woman thinks

To love a privilege, not a task! If thou wilt truly take my heart, And keep it, this is all I ask.

Honor thee ! yes, if thou wilt live A life of truth and purity; When I have seen thy worthiness, I cannot choose but honor thee

Obey! when I have fully learned Each want and wish to understand I'll learn the wisdom to obey, If thou hast wisdom to com

So, if I fail to live with thee In duty, love and lowliness, 'Tis Nature's fault, or thine, or both; The greater must control the less.

Who lives, and is not weary of a life Exposed to manacles, descrees them well

"SIGMA' ON THE SABBATH.

Chancing to look into the Transcript of the 8th inst, we found that Sigma, (who is to that paper what the Old Man of the Sea formerly was to Sindbad, in pursuing his late avocation of running a muck at the Metropolitan railroad, had reached that excellent point for the display of rhetoric—the desecration of the Sabbath. The vigor with which he proceeds to avail himself of this opportunity may be judged from the following specimens. The running of the railcars on Sunday is, in his view—the most imprudent and outrageous violation of the Sabbath; he anticipates that, if not stopped, it will cause—the ship of State to wallow back, through a sea of blood, to some secure former haven; then going back to the Anti-Sabbath Convention, many years ago, he characterizes the remarks of Mr. Foster on that occasion as a—clotted mass of stupidity and sacrilege; and he concludes by calling the Metropolitan Railroad Company

As to the running of the horse-cars on Sunday, there are, of course, two sides to the question, and two classes of coinces as to the advantage of it. Every law allows for the stones and crosses of former discussed on the stones are the stones and crosses of former discussed on the stones and crosses of the stones are crosses of the stones and crosses of the stones are crosses of the stones and crosses of the stones are crosses and crosses of the stones are crosses of the stones are crosses are classes of opinions as to the advantage of it. Every change incommodes and displeases somebody; every change incommodes and displeases somebody; every great change incommodes and displeases several somebodies; and, just as Mr. Weller, senior, found fault with the steam-cars when they were first introduced, so his successors will be sure to find fault with the horse-cars now, and with every innovation, however beneficial to the community, as it shall successively appear. What we know of the matter is, that as many persons ride in the Royhury care on Sundays as Christian politic there are also babbath under the Christian politic, there and there shall. appear. What we know of the matter is, that as many persons ride in the Roxbury cars on Sundays as on other days, and that this large number of people receive accommodation, and receive it with more speed and less noise than by the same number of omnibuses, and that we see no reason for trying to prevent their argues the moral obligation of God to create one.

is taken for granted through the whole of it, that the travel referred to, between Boston and Roxbury, is a one of the most illogical and unfair of controverviolation of the laws of God.'

'Sigma' would be glad to see a certain law, which he represents as unrepealed, and thus 'in full force,' on the statute-book of Massachusetts, applied to stop

It is evidence of progress in the right direction, ma' will undertake this latter task, no longer

Letting I dare not wait upon I would, Like the poor cat in the adage '-

and undertake to stop the people that pass between book cleared from such antiquated lumber.

Boston, from an old work in the Boston Athenæum,'

any one should quote it as authority to the readers of the Transcript, who are not, generally, of the Hebrew persuasion. This 'old work' is an account of the early history, laws and religion of the Jews; and it may be known by being bound in the same volume with a very different and much more valuable work—with a very different valuable work—with valu an account of the early history, laws and religion of terrible a pu

speaking of Parker Pillsbury, he violates the ninth commandment of that code without the slightest scruple; and he knows that the people to whom he is speaking regard the passover and the new moon with as little religious veneration as the Sabbath it-

the other from the Revised Statutes of Massachusetts, conviction. the other from the Revised Statutes of Massachusetts, conviction. Such articles of laith always need the supporting hand of the civil magistrate; and those who profess to believe them are perpetually demanding their enforcement as matters of civil duty. Now, if the Sabbath is, in reality, an organic rule of God's jectured by antiquarians' (sextons of the old school, it of man to enforce the laws of his kingdo probably,) that the latter of these laws was founded has he ever, except when he himself was the upon the former.

perfectly clear, and the assumption is not very com-plimentary, either to the skill of the rector of St.

How this will come about is not made be required to choose peremptorily between piety and the penitentiary.

If it is a fact that the question, whether or not Paul's or to the tendencies of rural scenery; but the world is turned topsy-turvy, society torn up by 'Sigma' has scrutinized the matter sufficiently to the roots, and humanity checked in its progress up-

the remarks of Mr. Foster on that occasion as a—
a now one from the rubbish that has been accumulating around it, although he may here and there
cludes by calling the Metropolitan Railroad Company
—a petty trading corporation, and Boston itself a
venerable jackass.

As to the running of the horse-cars on Sunday,

As to the running of the horse-cars on Sunday,

Sunday,

As to the running of the horse-cars on Sunday,

Sunday pensations.

We never read a Sabbatarian argument without

being thus accommodated.

But the main purpose for which we notice this article is the ridiculous and unfounded pretence, which is taken for granted through the whole of it, that the is taken for granted through the whole of it, that the is taken for granted through the whole of it, that the is taken for granted through the whole of it, that the is taken for granted through the whole of it, that the has done so; and in the end, if he does nothing else succeeds in decrease in the moral obligation of God to create one. Assuming that God is in the habit of discharging his moral obligations, he feels justified in discretization.

God made the Hebrew Sabbath a thing of positive command, both in regard to time and observance. There is not only no positive command in regard to the 'Christian Sabbath,' but nothing that can rathis Sunday travel between Boston and Roxbury. It is as follows:—

'No person shall travel on the Lord's day, except from necessity or charity; and every person so offending shall be punished by a fine, not exceeding ten dollars, for every offence.' R. S., ch. 50, sec. 2.

the 'Christian Sabbath,' but nothing that can rationally be construed into a command, injunction, or even recommendation. Here the author of Christian Sabbath will be will not say that the Jewish Sabbath was abrogated. That is a matter upon which there may be differences of opinion: but proof that the Christian Sabbath was created by commendation and acceptance of the commendation of the commendation of the same of the commendation of the commendation of the commendation. by competent authority, there is none. Admit that every word of the Bible is the teaching of inspira-It is evidence of progress in the right direction, since the days of the pilgrims, that so preposterous a law as this is 'in full force' nowhere, except on the statute-book. It sleeps undisturbed there, because nobody regards its prohibition, and nobody is foolish to undertake its enforcement. But if 'Sig-

Now we hold that the limits of God's moral gov ernment are best defined, and its necessities best un derstood by himself; and when men, in his name attempt to improve it by a patch-work of their own Boston and Roxbury on Sunday, and collect the ten dollars fine from each, we shall soon have the statutetime when it was holden to be right in principle to book cleared from such antiquated lumber.

But the pretence is, that this infraction of a Puritanic State law, which the people have outgrown, (as they have the laws against witcheraft,) is also an infraction of a law of God, and a law addressed to and binding upon Christians. And 'Sigma' quotes this assumed law of God to the people of Roxbury and law of God to the people of Roxbury and law of God to the people of Roxbury and law of God to the people of Roxbury and law of God to the people of Roxbury and law of God to the people of Roxbury and law of God to the people of Roxbury and law of God to the people of Roxbury and law of God to the people of Roxbury and law of God to the people of Roxbury and law of God to the people of Roxbury and law of God to the people of Roxbury and law of God to the people of Roxbury and law of God to the people of Roxbury and law of God to the people of Roxbury and law of God to the people have outgrown, (as time when it was holden to be right in the Lord.' Then, the t condemned; but the practice is not yet abandoned. The servant is prone to forget that he is not a legis-

as follows:—

'Remember that thou keep holy the Sabbath day. Six days shalt thou labor, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord, thy God. In it thou shalt do no manner of work: thou and thy son and thy daughter, thy man-servant and thy maid-servant, and the stranger that is within thy gates.'

The substance of this—we must allow for some inaccuracy of quotation in a man who writes about clotted stupidity'—is found in an old work in the Athenaeum library, though it is difficult to see why any one should quote it as authority to the readers of the Transcript, who are not, generally, of the Hebrew in the bounds of ordinary wickedness. It is

the Christians.

Why should 'Sigma' quote this old law of the Jews—the fourth commandment of their Decalogue—as binding upon himself or any of us? He has not himself become a Jew, because in this very article, in all they say, to admit that the validity of the proparation of Parker Pillsnury, he violates the proparation of the validity of the propagation of the validity of the validity of the propagation of the validity of the propagation of the validity of the validity of the propagation of the validity of the validity of the propagation of the validity of the validi self.

Equally puzzling is his reference to the two laws above quoted, one from the Jewish Decalogue, and Such articles of faith always need the mentoned in the latter, is called the Sabbath, mentioned in the latter, is expressly assigned to the seventh day faith in its self-sustaining and self-vindicating powers, which we call Saturday, and which Sigma' uses for his own purposes as unscrupulously as any other Gentile. Yet he says 'it has been conupon the former.

'Sigma' assumes to be writing in the interest of the Christian religion. His way of showing the connection between religion and his subject is to assume, as a thing perfectly settled by the pages of history, that if a Roxbury man forms the habit of coming from Mt. Pleasant to St. Pau's church in the cars every Sunday morning, and going back every Sunday noon, and if a Boston man forms the habit of taking the same conveyance out and in, for the sake of a walk in Dorchester or Milton every Sunday afternoon, both these will probably come to disbelieve the existence of a God. How this will come about is not made perfectly clear, and the assumption is not very comhead of the State, affixed temporary penalties to

assure us that such is the tendency, and that after this has gone on to a certain extent, the ship of state will begin to wallow through a sea of blood.

The only method yet visible for the prevention of these impending dangers is "Signed" and "Signed" these impending dangers is 'Sigma's' appeal to the appending dangers is empire does not depend for its existence upon any such slender invention. It can be neither strengthened nor protected, nor its progress accelerated, by human assistance. The law of God, if any thing, is the paramount law of the universe. If the Sabbath obligation is a part of this, it needs no aid from the effect. But there is no danger. THE SABBATH—AN ERROR AND AN ATONEMENT.

We are informed that we have 'lost caste,' not exactly with pious people, but with professing Christians—menabers of the Church—by our articles on the Sabbath. Very likely. Wheever meddles with what the Church desires should be believed, will be certain to lose caste wherever the voice of the Christian corporation is holden to be infallible. The author of Christianity himself 'lost caste,' was outhor of Sabbath-breaking is at an end; so much is certain. If innocent public at an end; so much is certain. If innocent public at an end; so much is certain. If innocent public was on end; of the public was on t

ness gives Piety a wide berth on the Sabbath, and Piety chuckles over the excellence of his own example, and the effect that it is producing, and really thinks that Naughtiness is in a fair way of becoming converted, while all this time the reprobate is only making use of the constraints of the decrease of the constraints of the decrease is a little more wicked than usual. This is the rule throughout society. The conduct of all, good and bad, is a perpetual protest against laws professedly to enforce moral obligations. Nothing of good, and much of evil, have they done; nor is there ground to suppose that their future will be an improvement on the past.

From the Boston Courier.

LETTER FROM REV. JAMES FREEMAN

be an unintentional injustice done to one's position, negatively: by stating only one side. Half-truths

negatively: by stating only one side. Half-truths sometimes do as much injustice as falsehoods.

The impression left by your article would be, that I acted inconsistently in joining the disunionists in their celebration, while opposed to the dissolution of the Union. But you failed to notice the fact, that I took occasion while there to express my dissent from their methods, while agreeing with them in their

It is an honor to be invited by such men to their meetings, and a privilege to go; for they give full freedom of speech to their guests, and are as wil-ling to be criticised as to criticise. This, therefore, is what I said to them in the way of criticism. I dissuaded them from sweeping censure of classes. I asked them to distinguish between true and false Democracy, true and false Republicanism, true and false Christianity. I dissuaded them from sweeping consure of slaveholders, because I knew that 'among censure of slaveholders, because I knew that 'among the slaveholders are some of the most generous and noble souls in the world.' I said I had lived among them, and 'knew there were men among them who, while technically and nominally slaveholders, were yet, in the whole influence of heart and life, anyyet, in the whole induced of heart and nic, my-thing but slaveholders. I said I had never made it my object to preach the dissolution of the Union, and for this simple reason: that in order to dissolve the Union, you must first convince the people of the free States that Liberty is of more value than ish the Union. I said, 'Your work is to show that slavery is wrong. You think, perhaps, you are doing your great work by trying to effect the dissolution of the Union. You will never do that, but you will do something better than that. You will keep the moral question of right and wrong before the people; and in doing that, you will do your work.'

earth, which is the cause of man.

But if I do not believe in the dissolution of the

Union, why encourage those who are seeking to dissolve it? Because I think the Union is in less danger from them than from those who are trying to save it by conceding everything to the slaveholders. ger from them than from those who are trying to ger from them than from those who are trying to save it by conceding everything to the slaveholders.

The Abolitionists will not do the Union any harm.

Its chief danger is from those who think it made is considered as a kind of Prince or who regard it as a kind of Prince is considered as a kind o

When one part breaks, the whole will fly,

some Abolitionst beaten, or some Southern genueman complimented, did it never occur to any of you that you resembled not a little the timid old gentleman in Plautus, who cried out: 'I am killed, I am dead, I am murdered! Where shall I run? Where shan't I run? Catch him! Hold him! Who will eatch? Whom will he catch? I don't know.

will catch? Whom will he catch? I don't know. I see nothing.'

It is because the slaveholders find they can frighten us so easily by threatening to dissolve the Union, that they continue to utter the threat. As they can always gain their object in this way, they would be foolish not to do it. By always yieding to this threat, you ensure its repetition. For the South is like the petted boy in Horace, who refuses the apple which is offered him, but begins to wish for it as soon as it is denied. The South is angry with us, and wishes to separate. You come humbly, and offer it the apple called Union. 'I won't have it, it says. You think yourselves the true Union-savers, because you flatter the slaveholders, and concede all they demand. This is not to save the Union, but because you flatter the slaveholders, and concede all they demand. This is not to save the Union, but score Do you remember, Messrs. Editors, those fine old

I should not love thee, dear, so much,

So I think it is with love of the Union. Those only really love it well, who love justice and freedom more. A Union based on wrong is no true Union. A Union between arrogant tyrants and

the story of slavery, rather than in slavery itself. This about as wise as it would be to suppose that the chief danger in a conflagration comes from springing the rattles, ringing the bells, and getting out the engine. A drowsy citizen, sleeping comfortably, sunk deep in feathers, may think the noise the chief But in the noise may be his salvation.

Slavery is the one dark, deep, poisonous plague-spot of the land. The Abolitionists, in their way, are trying to do something to remove it. You think their way a bad one. Why then do you not show them a better way? But you prefer to do nothing, and find fault with those who are at work. Is this right? In it win? right? Is it wise?

You blame me for speaking severely of such respectable gentlemen as Dr. Nehemiah Adams, President Lord, and Bishop Hopkins. I speak severely of them because they are Northern men and Christian ministers, and therefore ought to know better.

When they argue that slavery is right, they crucify Christ afresh, and put him to open shame. There are many excuses for the Southern slaveholder; none for the Northern defender of that system. I had justice to the Yankee character. There are Yankees

'A Pagan, sucked in a creed outworn. than to receive as Christianity a system that de-grades man, and tramples on all his rights. Such Christianity as this is another gospel, not the gos-pel of Him who came to let the oppressed go free,

nd to break every yoke. If, twenty-five years ago, when the Anti-Slavery If, twenty-ne years ago, when the Anti-Slavery movement in this community first began, all classes at the North had taken hold of it, they might have saved it from extravagance. But, instead of doing this, the greater part denounced it altogether, and shunned it. You have no right to find fault with extravagances which you took no pains to prevent. If this movement is in the hands of ultraists and If this movement is in the hands of ultraists and extravagant men, it is because those who are wiser and more prudent have refused to have anything to do with it. If, instead of denouncing and ridiculing all Anti-Slavery action, you had gone among these men to help them, they would willingly have listened to you. They would willingly listen to you now. Why stand aloof? Why stand on your dignity? If you think them wrong, go and tell them so, instead of denouncing the only persons who are endeavoring to do something toward the solution of this great problem—who are really working and making sacrifices in the greatest cause of the age.

If we want in the cause of darkness. The public are waser that there is a free negro School in the city of Washington. Among the trustees is Dr. L. D. Gale, who is the oldest examiner in the Patent Office, with a salary of \$2500. This office he has been obliged to resign, in order to avoid removal, because he is a trustee of the negro school! The Buchanan administration thus announces to the world that it will not allow free colored children to be educated, if it can prevent it, in the capital of the cause of the cause of the negro school! The Buchanan administration thus announces to the world that it will not allow free colored children to be educated, if it can prevent it, in the capital of the cause of the cause of the cause of the negro. JAMES FREEMAN CLARKE.

It is said that Bunker Hill Monument may be en, on a clear day, with a good glass, from the top Monadnock, in Jeffrey and Fitzwilliam, N. H., abou

NATIONAL EMANCIPATION CONVEN-TION.

We have recently received a printed copy of what purports to be a 'Call for a National Emancipation Convention,' to which are attached the signatures of gentlemen belonging to different political parties, and embracing in their number many of the highest respectability and intelligence. This paper is transmitted to us by a distinguished citizen of one of the New England States, who accompanies it with the request that we should give it an insertion in our columns, with the names annexed of those who join in the call, and who, he thinks, by their character as well as number, 'would convey some approximate idea of the sympathy which this pacific and brotherly movement has excited in all sections and among all parties.'

Without presuming to question the philanthropic

In your paper of Thursday last, you noticed some remarks made by me at the celebration at Abington of the 1st of August. I should suppose my views would have very little interest for your readers. But, since you have referred to them, you seem to think differently; and, as Editor of the paper, you ought to know best. Presuming, however, that if your readers care anything about my views, they will wish to know them as they really are, I write to correct some misapprehension which I think your article would be apt to occasion.

I do not complain that my views were misrepresented in your notice, which seems to me, on the contrary, fair in the main, and candid. But there may be an unintentional injustice done to one's position, negatively: by stating only one side. Half-truths South, and share with them the expense necessary to the extinction of slavery. For, however just and generous may be the plan which it is proposed to discuss and develop, upon the basis of 'recognising the principle and policy of a fair and honorable compensation to the slaveholders for the manumission of their slaves,' we cannot forbear to remark, that propriety would seem at least to dictate that the privilege of taking the initiative in this matter should be left to the class who are the most immediately concerned in its realization, and without whose ately concerned in its realization, and without whose consent and co-operation nothing whatever can be effected.

When the slaveholders themselves shall issue 'call' to their countrymen of the North, similar in its aim and spirit to that now before us, we shall be ready to give it our attention and our respect. But, until that time comes, we are satisfied that any extraneous movement, however benevolent in design, which aims to confer on the people of the South a 'boon' which, in the present state of public sentiment in that quarter, can be regarded only in the light of a gratuitous intrusion and intermed-dling in their domestic affairs, will be equally immature in conception and abortive in The subject of slavery has been wisely left by ple in the States where it exists, and it therefore be come no less the dictate of duty than of policy, on the part of those not implicated in it, to abstain from cumbering themselves with a solicitude in regard to its extinction, which, however honorable to their philanthropy, is not morally incumbent upon

While, therefore, we respect the purity of the mothe Union; and when that is done, slavery will be the Union; and when that is done, slavery will be abolished. I told them that they never could abolish the Union. I said, 'Your work is to show that is the Union.' I said, 'Your work is to show that a National Emancipation Convention,' to be assembled. bled in the city of Cleveland, Ohio, on the 25th of the present month, we must, for the reasons thus assigned, forbear to aid in the furtherance of a movement which we regard as ill-timed in its inception and as proceeding from a source liable to subject its work.'
I said: 'I believe the great influence that is to overthrow slavery is Christ and his Church. I believe Christ is present where two or three meet together to do any act of righteousness, any act of generosity, any act of humanity. I find my church friendly purpose to misconstructions, which, even overthrow statery is Christ and his Church. I be-leve Christ is present where two or three meet to gether to do any act of righteousness, any act of generosity, any act of humanity. I find my church, whether it is called a church or not, wherever I find men with whom I can work in the cause of God on an essential pre-requisite to any serious consideration

white people.' Of the latter class it recently said

Sell the parents of these children into SLAVERY And wits are cracked to find out why.'

The Union is in more danger from those who are in a perpetual panic about it, than it is from the Abolitionists. There are some first-rate Latin scholars in your office. In the midst of a Union-saving panic, when it was thought the Union would tunble apart unless some fugitive could be sent back, some Abolitionist beaten, or some Southern gentleman complimented, did it never occur to any of value.

Sell the parents of these children into Slavery. Let our Legislature pass a law that whoever will take these parents, and take care of them, feed them, and house them—shall be legally entitled to their services; and let the same Legislature decree that whoever receives these parents and their children, and obtains their services, shall take care of them as Louis and obtains their services, shall take care of them as Louis and obtains their services, shall take care of them as Louis and obtains their services, shall take care of them as Louis and obtains their services, shall take care of them as Louis and their children, and obtains their services, shall take care of them as Louis and their children are the Louis and the care of them and their offices. back, gentle-of you LONG AS THEY LIVE.'

of Democratic papers. And yet, four-fifths the Irish-born voters of the North sustain the of the Irish-born voters of the North sustain the policy of these Southern slave-driving aristocrats, policy of these Southern slave-driving aristocrase, because it is called Democracy! By voting as these 'mabobs of the lash' direct them, they deny, as their political leaders openly deny, the grand assertion of the Declaration of Independence, that 'all men are created free and equal;' and they are forg-

ing for themselves the same chains now worn by the black 'laborers' of the South. Let all 'poor white people' ponder over this feature of 'Democracy,' which, for months past, the strongest paper of New York has so boldly ad-

A JEFFERSONIAN DEMOCRAT.

A mulatto slave named John Massenburg put out from Petersburg, (Va.) lately, and, 'with the assistance of some Abolition scoundrel,' says the Daily Express, of Petersburg, found his way to Wheeling, His owners, McEnery & M'Culloch, telegraphed to Wheeling, describing him, and offering \$200 for his away to the control of his apprehension, but to no purpose; for, says the Expr

'This dispatch arrived too late, as the parties had full time to have passed over into Ohio or Pennsylvania, where neither law nor lucre would have proved efficient for their apprehension. This is but another instance of Northern honesty and Yankee influence, which sundry snobbish jackanapes, interested doubtless, persist in screening to the defence of the thievish, tricking, detestable "Yankee" character.

—a good many of them—who would scorn to earn the dirty dollars of the slaveholders by catching their runaway chattels; but there are others among them so base that they will, for the chance of a fat office, even uphold Fugitive Slave laws and Dred Scott decisions. We are happy to add, however, that this breed of Yankees is fast running out.—Tribune.

DESPOTISM OF SLAVERY. The Boston Traveller forcibly says that the latest development of the spirit of slavery is always its meanest development. Every thing 'progresses' and according to its nature; and slavery's nature being hideous, all that flows from it is desperately wicked. Every step that it takes is downward, and in the cause of darkness. The pub-

Ward Beecher has accepted an invitation to deliver an address before the Massachusetts Horticultural Society at the close of the annual exhibition of fruits and to be fowers at the Music Hall, the last week in September. Mr. Beecher is quite a horticulturist and floriculturist, and while a resident at the West, conducted a managing devoted to those subjects.

Eagleswood School.

PERTH AMBOY, NEW JERSEY. THIS School opens on the lat of October, and closes on the 21st of July. The School open Losses on the 21st of July. The School consists of four quarters, of ten weeks each. There are three vacations—a week at Christmas, a week at the ard of the third quarter, a from the close of the School year. The general design of this School is to combine the advantages of home nurture, in physical, mental, and moral training, with instruction in Literature, Seiner and Art.

and Art.

The definite aim is to teach, first, the bra

The definite aim is to teach, first, the branches necessary for the prosecution of those general duties of life which none can escape; then the Sciences of Nature, Intellectual and Material; the usual Ancien and Modern Languages; History, Drawing, Painting nd Music.

The intellectual and moral training and instruction

of the pupils is conducted, and their out-of-sec life, amusements and general behavior regulated the Principal, assisted by competent teachers. When the mind receives its appropriate nation at the natural crises of its intelle

at the natural crises of its intellectual appetites, cary artificial stimulus is a hindrance to true development. Such incentives, by exciting to unnatural action, not only defeat, in the end, their own object, bu read, with distorting force, upon the whole mind and clasacter.

Since there is in the constitution of the sexes a law

Since there is in the constitution of the sexes a law of incessant reciprocal action, involving the highest weal of both, that public sentiment which restricts each sex to schools exclusive of the other, subverts the Divine order, and robs development of a ministration essential to its best conditions and highest results. In testimony to this truth, we institute our educational processes upon the besis of God's model school, the family, and receive, as pupils, children and youth of both sexes.

family, and receive, as pupils, children and youth of both sexes.

The education of the sexes together, under a wise and watchful supervision, conduces eminently to simplicity, modesty, purity, and general elevation of character; quickens the perception of those nameless proprieties which adorn mutual relations; excites attention to personal habits; gives refinement of feeling, gentleness, grace and courtesy to manners, and symmetry to mental and moral development.

To provide for the children and youth, resorting hither for education, such conditions of development.

hither for education, such conditions of development as may be conducive to their innocence and growth as may be conducive to their innocence and growth in virtue, is a sacred and paramount aim. It is adopted as an inflexible condition of admission to the School, that no pupil of vicious habits shall be received. Profaneness, impure language, indecent actions, rekless violence, impracticable tempers, or habits of any kind, tending directly to counteract the processes of nuture in others, will as effectually exclude their subject as an infectious disease. To such, and to those using to-bacco in any form, or intoxicating drinks as a beverage, the doors of our school cannot be opened.

EXTRA CHARGES.

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